

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH,
EDWARD H. ANDERSON } Editors.

Heber J. GRANT, } Business
THOMAS HULL, } Managers.

Entered at the Post Office, Salt Lake City, Utah, as Second-Class Matter.

AUGUST, 1905.

TABLE OF CONTENTS.

In the Lineage of the Gods.....	<i>Dr. James E. Talmage</i>	721
A True Prophet; Why?	<i>William Halls</i>	729
Bitter Sweet. A Poem	<i>J. L. Townsend</i>	733
A Mother's Letters to Her Missionary Son—VI....	<i>Susa Young Gates</i>	735
Tomb of St. Polycarp.....	<i>Lydia D. Alder</i>	740
Data of Education.....	<i>Mosiah Hall</i>	742
My Mission. A Poem.....	<i>Alfred Osmond</i>	749
Anecdotes of the Law.....	<i>S. A. Kenner</i>	750
It Matters Much. A Poem.....		754
At Saltair. A Story.....	<i>Susa Young Gates</i>	755
A Memory System. A Poem.....		760
True Greatness.....	<i>L. L. Greene Richards</i>	761
Faithful to Humble Tasks.....		763
Topics of Moment—Maximo Gomez, the Liber- ator—John Hay, Statesman—Elihu Root, Sec- retary of State—Why There is no Armistice— New Engineer for the Panama Canal—The Peace Envoys.....		764
The Sunflower. A Poem	<i>Grace Ingles Frost</i>	770
The Pioneers. A Poem.....	<i>Annie Malin</i>	771
Editor's Table—Testimony—Temporal as well as Spiritual— A Response to Frederick M. Smith.....	<i>Prest. Joseph F. Smith</i>	773
Notes		776
In Lighter Mood		781
Our Work—Preview of the New Manual.....	<i>B. H. Roberts</i>	782
The Fall Conventions	<i>George H. Brimhall</i>	783
Events of the Month	<i>Joseph F. Smith, Jr.</i>	789
		794

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
VOL. VIII.

AUGUST, 1905.

No. 10.

IN THE LINEAGE OF THE GODS.

BY DR. JAMES E. TALMAGE, F.R.S.E., ETC.

 NOTE:—The following article has been written by request for translation into and publication in Japanese, as the first of a series of tracts intended for use in the mission field of Japan. It is presented here in deference to suggestions that it may prove of interest to our English readers. Many of the people of Japan profess no well-defined belief as to the immortality of the soul, nor have they any definite doctrine touching the relationship between man and Deity; though certain precepts of Buddhism point to a state of existence after the death of the body; and the tenets of Shintoism include, though in somewhat shadowy outline, the doctrine of the divine ancestry of man.

The reference notes in connection with the article are for English readers, and do not appear in the Japanese version.

The present age in human history is one of rapid growth, wide expansion, and far-reaching development, not alone in the material affairs of life, but likewise in the thoughts and aspirations of mind and soul. While among the multitudes of men some care for naught beyond the pleasure and profit of the passing present, there are many whose thoughts turn to the past, and whose aspirations point to a future full of promise.

Among the questions arising, oft-times spontaneously and unbidden, in the mind of the thoughtful man, are many concerning himself. He is conscious of his individual existence as one of a host of his kind. Reason tells him that his fellows and he did not come into being by chance, but in accordance with natural law. In his moments of quiet meditation and deep reflection, he finds himself wondering, and perchance enquiring, as to his condition in the past, the relation of the past to the present state, and the connection between the present and the unexplored future.

He asks: What and who am I? Whence and for what purpose came I hither? Whither shall I go when death claims me?

Let us briefly consider these questions in their order.

I. WHAT AND WHO IS MAN?

Students of science have long debated as to whether man is an animal and nothing more, or a being differing essentially from the animals in origin and in destiny. The man who thinks for himself feels that he is not of the brute creation; he knows that he is distinct from and superior to the beast and the bird, the reptile and the fish, the insect and the worm—that, indeed, he stands above all so-called animal forms of life. As the sky is above the earth so is man superior to them in intellectual power, in spiritual aspiration, and in his marvelous achievements resulting therefrom.

True, he is not as strong as the elephant or the horse; but his superior mind has enabled him to subdue them both, and compel them to his service. He is not as fleet as the deer, nor can he pursue the wild fowl in their fashion of flight to the upper deep; but he knows how to make a gun and prepare its ammunition,—and with these he calls to the stag as it bounds, to the bird in its flight,—he commands them to stop, and they obey him. He cannot swim from continent to continent as may certain tenants of the briny waste; but he has built floating palaces equipped with locomotive power to defy the course of wind and tide; and with these he traverses amidst comfort and luxury the no longer trackless ocean.

Man surpasses the animals, not in a greater development of their special powers, but in the superior endowments of his higher nature; and by these he maintains dominion over them.

In achievements of a kind never attempted by beast or bird is his greatness affirmed. Consider the marvels of man's inventions, and his power of applying truths when discovered. By the telephone he transmits the very tone of his voice and is heard hundreds of miles away. His telegraphic message flashes between continents, though oceans roll and roar between. Without wires he speaks to his fellows from shore to mid-ocean; battle-ships are in communication, though each be hidden below the other's horizon; the admiral launches his commands into space, and is understood and obeyed, though invisible through distance.

Man with his railways and his ships, his machinery and his mills, his newspapers and his books, his cities and his laws,—he is a marvelous animal indeed, if animal he be. But in many respects other than those mentioned above is his superiority made plain. He is endowed with the capacity of unlimited advancement and perpetual improvement. The nest of the bird is practically of the same pattern for every generation of the species; the beasts of the forest live as they have lived during the centuries that have gone. Man has learned to improve his home, to better his surroundings, to utilize the forces of nature, in short to advance and develop. He is endowed with the faculty of abstract thought; he seeks to learn of by-gone times and ponders the possibilities of years to come. He conceives ideals of action and hope, and considers himself as child of the past and as father of the future of his race. He is conscious of the desire to worship; he is capable of spiritual aspirations; his soul yearns toward heaven.

What, then, is man?—A being of growing intelligence and unlimited capacity of development; a being who has gained dominion over the beasts of the land, the birds of the air, the fish of the sea. He possesses a body which, in chemical composition, and to some extent in parts and structure, is closely akin to the bodies of certain of the higher animals; but let this great truth be kept in mind—*the body is not the whole man.*

The body is the garment in which the undying spirit is clothed—a fit garb for the appointed sojourn in this inclement world. We know that the mind, the spirit, may be active while the body sleeps. In every man there dwells an immortal something, a some-

thing that existed before the body was framed, that shall live after the body has gone to decay.

And this thought brings us to the second part of our first question—*Who is man?* In accordance with the universal law of life, every living thing is the descendant of ancestors of the same kind, and the species of life are perpetuated each after its kind, if man be essentially an immortal spirit though clothed for a time. In a mortal body, his spirit must be of immortal parentage. Man is in very truth the child of God; his spirit is literally the offspring of Deity.

True it is that mortal man appears too weak and imperfect to claim descent through such a lineage; but does he not possess the power of eternal progression? The immediate offspring of the most gorgeous butterfly that ever sipped nectar from the flower-cup is a crawling caterpillar. But in due time the larval worm passes into the corpse-like chrysalis; its sleep resembles death; then, finally, it awakens and emerges from its pupa-shell, a winged image like unto its glorious parent.

If this period of man's mortality be the larval stage of his career, the later and higher possibilities await him. If he belong not to the animal kingdom, to which kingdom does he belong? I answer you:—to the kingdom of God. Who then is man?—the son of his Eternal Father, the child of Deity, the offspring of the Almighty.

II. WHENCE AND FOR WHAT PURPOSE CAME MAN HITHER?

From the abode of his Heavenly Ancestor, man's spirit came to earth. The assumption that the individual was first brought into existence at the time of mortal birth is illogical, unphilosophical, untrue. This life is but one epoch in the career of the human child of God,—a period in his existence separating the eternities that have gone before, from the eternities that are to come. A veil of forgetfulness has fallen between us and the past, effectively hiding from view and shutting out from recollection the scenes of our primeval childhood, even as another veil hangs between us and the hereafter. Sometimes, perhaps as the hour of death approaches, a glimpse of the glorious future is permitted, even before the spirit has left its mortal tenement; so, too, at times, in

blessed moments of sacred communion and holy thought, half memories of the past steal into our souls. As a European writer has declared, one seems to hear and feel the melody of songs which once he sang, but for which now he can find neither words nor music fit.

Among the characteristic features of Buddhism is the recognition of the law of cause and effect. Practically all religious sects proclaim the doctrine that the future state of the soul, whether of happiness or of misery, will be the result of this earthly life. Buddha rightly taught, in addition to this solemn truth, that this life is similarly determined by causes operating in the past. Those spirits, who, in their state of primeval existence, attained to the requisite condition of worthiness, have taken earthly bodies, and thus clothed have entered the school of mortality. Herein they are tested and proved; here they learn lessons and gain experiences not elsewhere obtainable; here may they acquire strength through trials, fortitude through suffering, patience through vicissitude, wisdom through disappointment and failure. Only by these experiences can we advance to higher states; and, as a prophet of olden time has told, so highly did we esteem the privilege of taking mortal bodies that in our spirit-state we sang together and shouted for joy in happy anticipation.

Whence then came man hither?—from the abode of his Almighty Father, from the home of his primeval childhood, from the realm of the spirit-children of God, to which royal family he belongs. And why came he hither? To learn the lessons that are taught in the university of earth; to imbibe that knowledge and win that wisdom without which his future advancement would be hindered or prevented; to be able to choose for himself between evil and good; to be free to act without compulsion or restraint, and then to meet the consequences of his choice.

III. AFTER DEATH, WHAT?

Belief in a conscious individual existence beyond the grave is not confined to the Christian world; rather is it an intuitive conception, practically common to the human family, civilized and otherwise. Human reason and common sense suggest again the

law of cause and effect as to the relation between this life and the future state; and Buddhistic precepts emphasize the application. Death does not destroy; it is no mere accident, not in and of itself a calamity; not contrary to nature, but as truly natural as is birth. It is the return of the spirit—the going home after the journey of life. Our satisfaction and happiness there, the welcome we may expect, the glory or the shame awaiting us, are all dependent on the life we have led, the deeds we have done or left undone. There is no chance, no inconsistency, no personal favor or prejudice to be expected or feared as to individual destiny; every soul shall find its place according to its purity and worthiness. Worldly rank will not avail, the wealth of earth will be left behind; the humble man and poor, if of pure heart and blameless life, will be exalted above the titled nobleman whose career has been one of sin. So, too, the millionaire and the prince who have led lives of honor will find their places among the true nobility of heaven.

What, then, lies beyond the portal of the grave? Eternity, with its harvest of good or evil from the seed sown on earth—peace for the righteous, who will continue in good works as the accepted and worthy children of God; remorse with its anguish for the wicked, whose lives have been wasted in evil deeds; eternity with its boundless possibilities of advancement and development, worlds without end.

By way of summary and inference:—

We hold that man is literally the child of the Eternal Father; that he is truly of the lineage of the Gods; that, therefore, he is immortal; and though the body may die, the spirit still lives and again shall be united with the body. We affirm that man existed as an intelligent being prior to his earthly birth, and that he lives beyond the grave.

We believe that he is responsible for his own acts, and that these shall produce their natural results of happiness or suffering, as truly as seed that is sown brings forth good grain or noxious weeds according to its kind.

We believe that man may advance in righteousness and become more nearly perfect; even as the followers of Buddha teach,

that by the "*Holy Path*" or by the "*Pure Path*"* men may walk in the light and become Buddha.

We believe as you do, my beloved readers in Japan, that some will follow the path of *Hinayana*,† and others the higher road of *Mahayana*—each choosing for himself, according to inclination and capacity; and, sad to say, yet others use that God-given freedom of choice and follow the path of sin that leadeth downward to perdition.

Furthermore, you teach that Buddha was man, and that by

* The distinction between the course of life described in the "*Pure Path*" and that known as the "*Holy Path*" is essentially the same as that between *Hinayana* and *Mahayana*, stated in another note.

† While the so-called doctrines of *Hinayana* and *Mahayana*, as expounded by their respective adherents, are described as distinct in a multitude of details, one of the essential differences appears to be this: *Hinayana* represents the simpler phases of the law as taught by Buddha; while *Mahayana* embodies the higher teachings and stricter requirements. *Hinayana* is the lesser law, according to which mortals may attain a certain degree of exaltation through strict compliance with the requirements; they live under the law, and do or refrain from doing, because so commanded. *Mahayana* is the embodiment of the higher order of life, by strict devotion to which man may imbibe the spirit of the law, making such a part of his being, so that he naturally lives in harmony with the law. He does good and refrains from evil, not because he is commanded so to do, but in accordance with natural inclination. The law to him is a dead letter because he lives above it, yet never violates its requirements. According to Buddhistic teachings, the faithful follower of *Mahayana* may himself become a Buddha—the incarnation of all that is good.

The distinction thus made is significant and impressive. Better to live by *Hinayana*—in obedience to the stern commands, "*Thou shalt*" and "*Thou shalt not*"—better to do good through hope of reward, and eschew evil through fear of punishment, than to do evil and reject good. But better still, far better is it, to imbibe the spirit of righteous law—to walk by *Mahayana*—to make right living the natural mode of life, to advance in good works until we enjoy freedom in keeping the commandments of God, through natural inclination and love, rather than because of the law's demands.

eschewing evil and choosing good, by self-sacrifice and righteous deeds, by purity of thought and act, by doing good to others and seeking after God, he has risen to exalted rank. We hold that the Lord Jesus Christ, the Son of the Eternal Father, has lived the life of a man among men, and has trodden the *Holy Path* and the *Pure Path* that led to the celestial throne.

You who cherish the ancient Shinto faith claim descent from divine parentage.

My brothers of *Shinto*, or *Kami-no-michi*, you profess to follow the "Way of the Gods" as your name declares. Your holy *Kami* were the creators of the heavens and the earth, the sea and all things that in them are. We hold that the Godhead is a Trinity comprising the Eternal Father, Jesus Christ the Son, and the Holy Ghost; that by the power of the Godhead were the worlds made; and that man is the child of Deity.

Shintoism enjoins toleration of the beliefs of others; freedom of thought and action; love for fellow men; kindness toward all. We profess that without these virtues we cannot please God; that if we love not our brother, we cannot truthfully say we love God; that we must live in virtue and chastity, sobriety and honesty, and obey the law made plain by the Lord Jesus Christ, if we would finally reach the abode of the blessed in the house of our Father.

Salt Lake City, Utah,

A TRUE PROPHET; WHY?

BY WILLIAM HALLS.

Joseph Smith testified that in answer to prayer the Father and the Son appeared to him, in open vision, not in a dream, nor in the night, but in the light of day. If this was not true, he knew it, and must have been conscious of the falsehood. In considering this matter, our reasoning will be based on the common experience of mankind, as far as we understand it. By this criterion, what course would a religious impostor be likely to take? Experience answers, he would try to formulate a creed that would be most readily accepted, by the greatest number of people, that he might get as many followers as possible, he would set his sail to catch the breeze; he would sail with the wind, and float with the tide, and accomplish his designs on the lines of least resistance.

Let us apply this rule to the course of Joseph Smith, and see how it will work. In relating his vision, he stated, by inference, that the Father and Son were two distinct personal beings in human form. Instead of this coinciding with the common belief, it was in direct opposition to it, for all the Christian sects, as far as they had any conception of God, believed him to be without body parts or passions; without form or limitations, having nothing in common with matter, invisible, and incomprehensible. By our rule, this was a great mistake to start with.

He stated that these heavenly beings spoke to him. As the Lord had not spoken to any one on earth for nearly two thousand years, all Christians believed that he would not speak any more, till the end of the world, that there was no need for him to do so, as they had his word in the Bible. Here Joseph seems to have made another mistake.

What of the message they delivered? Surely he would invent a message that would please the people, and bring friends around him to his support, but how was it? He testified that in answer to the questions, which of all the sects is right, and which he should join to be saved, he was told that they were all wrong. The Lord said all their creeds were an abomination in his sight, that those professors were all corrupt; quoting a portion of the words of Isaiah, the Lord said, "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." If Joseph Smith had spent a lifetime in preparing a statement designed to offend the Christian world, in general, and the Christian ministers, in particular, and bring on himself the hatred of the world, he could hardly have been more successful. Does this look like the work of an impostor? Experience, reason and common sense, all answer no.

The result, as a matter of course, was persecution, ostracism and slander. Many evil reports were circulated about him and his father's family. Three years passed before he made another move; the hatred against him in no way abated; surely he had plenty of time to reflect on his mistakes, and learn wisdom by suffering, so that his next step would be taken with more caution. His next declaration was that in answer to prayer an angel from heaven appeared to him. He stated that the angel appeared three times, the same night, and again the next day, in a field, and that the same angel came to him once a year for four years after this time, so it is not likely he was deceived. If this was not true he surely was a conscious impostor. Since no angels had appeared since the time of the Apostles of Christ, all the Christian world believed that none would come till the coming of Christ, at the end of the world, that it was not necessary that any should come. Joseph testified that the mission of the angel was to make known and deliver to him certain records, containing a history of the ancient inhabitants of America, written by prophets and inspired men; containing the word of God as given to them; also the fulness of the Gospel as delivered by the personal ministry of Christ to them, after his resurrection; being a record of the dealings of God with his people on the western hemisphere, and, of course, of equal au-

thority with Scripture, with the Hebrew record, or the Bible, which is an account of the dealings of God with his people on the eastern hemisphere. If there is any one doctrine more firmly believed, and more widely accepted, by the Christian world, than any other, it is the exclusiveness of the Hebrew scriptures.

All agree and declare, without reservation, that the Bible contains all the word of God necessary for the guidance of his Church, and that no more will be given; and if any man should attempt to bring forth any more scripture, especially a book claiming equal authority with the Bible, it must be taken for granted, without investigation, that he is *anim postor*.

It is difficult to think of any one thing that Joseph could have done, that would meet with more opposition from all the Christian world, without exception, than the bringing forth of the Book of Mormon.

And the manner of translating the records by means of the "Urim and Thummim" was contrary to the world's experience; as far as known all translating has been done by men learned in the languages involved. Whatever use the ancient seers made of this instrument, there is no intimation, in the Hebrew Scriptures, that it was ever used to translate languages.

Notwithstanding the opposition he met, and the persecution he endured, in the ten years from his first vision to the organization of the Church, he seems not to have modified his course in the least; for, after the organization of the Church till his martyrdom, he continued to startle the world, by advancing theories and doctrines directly in opposition to the doctrines of the orthodox churches. Let us candidly consider the eventful life of Joseph Smith. Only fourteen years old when he received his first vision, without education, without means, without an accomplice, no one to counsel, no one to encourage him, nothing to support him but the consciousness of his divine mission, and a childlike trust in God. He struggled on, treading the "winepress alone," true to his God, true to his calling, he pursued without wavering or shadow of turning the course marked out by inspiration, till he organized the Church of Christ, with all its quorums of priesthood, orders and institutions, for the work of the ministry, and the perfecting of the Saints,—an organization which, for efficiency and adaptation.

of means to and end, is the marvel of the age; and he finally sealed his testimony with his blood. Judging him by his work and its results, with the mind unbiased, free from prejudice, it seems impossible to believe he was an impostor.

The questions may well be asked, as the position he assumed and the doctrines he taught were so contrary to the orthodox creeds, why was it he succeeded in getting any followers among Christians, and organizing a Church which has prevailed in spite of all the opposition of the Christian world, and has become so firmly established, that its influence is both recognized and feared? If the doctrines he taught were not true, how was it that the religious ministers, with all their experience, wisdom and learning, did not prove them to be false? The answer is that, though the doctrines he taught were not in harmony with the doctrines taught by the Christian sects, yet, when tested by "the law and the testimony," the word of God as contained in the scriptures, they were found to be in harmony with the divine record, the Bible. If the Bible is true, the doctrines taught by Joseph Smith are true, since they agree.

If the Church organized by Christ, with its doctrines, officers, ordinances, gifts and powers, was true, and a means of salvation, then the Church of Jesus Christ of Latter-day Saints, organized by Joseph Smith, is true, and a means of salvation, for it is the same in every particular. It is quite significant that, as time rolls on, and light and intelligence are advancing, instead of these principles being disproved and losing ground, they are gaining ground, and by their influence the old human creeds are being modified. All these facts considered in the light of reason and the world's experience, it is inconceivable that Joseph Smith, by his own wisdom, could have organized a church so perfect, with all its arrangements so complete, and so nicely adapted to accomplish all the purposes designed.

The conviction is forced upon us that he must have been inspired; and, to the unprejudiced mind, it is much easier to believe than it is to doubt, that he was called of God, and is a true prophet.

Mancos, Colorado.

BITTER SWEET.

(For the Improvement Era.)

Light and darkness make our days:
Opposites bound all our ways.

Right and left, and left and right,
We are swayed by day and night,

Like a pendulum swings on,
Back and forth, from eve to dawn,

Back and forth, from dawn to eve,—
'Twixt the things that we believe.

So the mind forever swings
'Twixt the choice of offerings.

Right and left, and to and fro,
'Twixt extremes of thought we go,

Choosing here and choosing there,
Knowing little how we'll fare;

Choosing that and choosing this,
Though the choice may be remiss,—

So the mind forever swings
'Twixt the choice of offerings.

Faith can bring no ray of light
But our doubts obscure the sight.

Hope brings us no golden thought
But despair must come unsought.

Love in ardor can not glow
But will hate its rancor show.

Soon as truth the mind indues,
Error shows us other views.

Charity gives not in vain,
Or will avarice complain.

Pleasure can no joy impart,
Ere will sorrow pierce the heart.

And humility, we know,
In the scorn of pride must grow.

Synonym and antonym
Fill our measure to the brim;

So the mind forever swings
'Twixt the choice of offerings.

Yet in disappointments keen
Come our blessings oft unseen,

And success at last must crown
All our struggles up and down,

And our lives be made complete
With the bitter and the sweet.

J. L. TOWNSEND.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSAN YOUNG GATES.

VI.—OBEDIENCE TO UNWELCOME AUTHORITY.

My Dear Son Daniel:—I see from your last letter that you are located in your field of labor, and that you are already busily engaged in your new calling. I could see, in fancy, the small room which you and your companion occupy; the extremely plain fare with which your physical wants are supplied, and could feel a part of the loneliness which will, perhaps, be yours from time to time.

You will be glad that you have learned a few of the arts of housekeeping, which are supposed to belong solely to the weaker sex. Your little knowledge of light cooking will stand you in good stead. Let me suggest to you that you force yourself to be as tidy, about what housework you have to do, as you have always been in the care of your person. There is no reason why a man, who is obliged occasionally to wash dishes, should leave the dish rag a filthy, disease-breeding wad, any more than that a woman should do so. Your intelligence will teach you how to do things properly, if you will exercise that intelligence, and your strong muscles will enable you to accomplish what task you have to perform with far less effort and fatigue than is usual to the woman who does the same amount of work. These are trifles, but trifles make up our lives. It is as necessary that you should be faithful in small matters as it is that you should perform great labors.

And now, I wish to speak to you about your labors in the field.

You tell me that you have been sent out with a man much older than yourself, from a distant, country town in Arizona. I think I was a little wounded with the spirit which breathed through this statement of yours. Age can be no objection, and it is a fact that the trials of life in Arizona make first-class Latter-day Saints. I was very pleased to learn that you had been privileged to travel with an older man, instead of being sent out with a man of your own age. It is natural for youth, in all the world, to fancy itself all-sufficient unto itself; and when youth is asked to pay deference to an age which has neither education nor cultured advantages, wherewith to command respect, then, indeed, there comes either friction or experience—sometimes both. I infer from what you say that your companion has had little schooling and less money, but all the more is this a grand opportunity for you to show the material of which you are made. Every man who has lived out forty years upon the earth has learned some things which a youth of twenty cannot possibly know, and more than all this, you must remember that in this Church and Kingdom you pay deference to the priesthood which a man holds, rather than to the man himself.

There are two distinct principles connected with this matter which I wish you would deeply consider. The first is the principle of true independence. It is not unusual for a young man to feel that his best chance for independence consists primarily in rebellion; and, secondarily, in the destruction of ideals and even of people. The Nihilist, like the Socialist, considers himself the bravest and fairest man on earth. He first rebels against all possible authorities, social, political, and religious; and then, not content with simply announcing his personal rebellion, he tries to destroy the settled opinions of everybody with whom he comes in contact, and at last reaches a place where he would destroy the liberties and lives of men in power, to carry out his own peculiar notions of liberty. "Let us scourge out all governments and all forms of organized societies," says the Nihilist, "and then, perhaps, when we have reduced everything to chaos, we can build up a common life of brotherhood which will meet our own particular ideas of happiness and pleasure."

I do not wish to enter into this argument to any extent, al-

though I hope you yourself will think about it very deeply. But the dangerous watch-cry of "liberty, courage, and bravery" is the slogan which this doctrine of Nihilism sounds in the ear of thoughtless youth and reckless maturity.

The thing which women most admire in man is bravery, courage, daring. But courage is as much akin to hardihood as tinsel is to gold. The cowboy who goes raging through a town, popping off his pistol at every angle of his flight, is as much a type of liberty and freedom as is the dangerous Nihilist in his flight through society. The bully who dares every small boy to fight, and who puts himself in all sorts of seemingly dangerous positions, to frighten or to awe his victim, shows about as much real bravery as do some of your loud-mouthed apostates from good government, good society, and good religion. Dismiss from your mind, at once, the idea that you will ever show any true bravery in either rebellion or foolhardiness. It requires more courage, manhood, absolute independence of spirit, to be obedient to unwelcome authority and counsel than it does to face cannon balls or flaming fires. Your father here interrupts my letter, and wishes me to tell you, on this subject, that bravery consists in doing things when you are afraid to do them. He says you were truly brave when you, as a boy, rode down the lonely canyon at midnight to get medicine for your sick aunt, for then you were afraid, and had cause to be; but you were a coward when you frightened your timid, nervous sister. Independence is better manifested in doing the things we dislike to do, than in doing that which is easy and pleasant to do. It takes a brave man to be a Latter-day Saint. He must be steeled to the abuse of his enemies, and too often, to the amusement and ridicule of his friends.

It is a sweet and gracious quality of spirit which enables a man to render obedience to unwelcome authority. and such obedience brings a peace which is never known to the spirit which always dominates and rules. All the elements of peace and happiness, in the world about us, lie at the root of this principle. Once for all, learn this: that wherever you go in life, whatever your station, whether in the Church or not, whether high or low, rich or poor, you will always have to be obedient to some unwelcome authority above you. It may be political, social, civil, or religious;

this authority may change its name, condition, and numbers: but it will always be there to test you, to try you, and to make things disagreeable. There is one way in which you can get away from this tormenting influence, and that is to live above it. The way to keep out of the courts of justice is to live above the law; that is, not to treat the law with contempt, but to respect it, and render obedience to it. Sometimes a misunderstanding arises, and sometimes those above you will chide you and correct you, when they are wrong and you are in the right; that would be your time of testing. Can you learn to obey that authority without ugliness and without malice?

It is a bit of wisdom, appropriated now by the Christian Scientists, but first of all preached by the dear Master: "Flee from temptation; and overcome evil with good." If you are tested and tried with petty authority, try and conquer it with love and charity. Keep out of the way of temptation as much as you can. Fill your mind with good thoughts; and, above all else, ask the Lord sincerely and earnestly to turn the heart of your companion in kindness to you. Then look into your own heart and see if your masterful ways, and little airs of assumption, do not antagonize and annoy your superior officer.

Not all great men are called to high positions in this Church and Kingdom, but certain it is, that no man, however great may be his capacities, will ever be put in charge of responsibilities until he has shown fully and completely his willingness to be led and guided by those over him.

The second principle which I wish you to consider, is the power which you gain (through obedience to unwelcome authority) to control other intelligences. You know all about the wise saying in regard to a man having power to control himself first, before he can govern others. He may dictate to them, he may "drive" them without ever having learned this lesson; but he will never govern them, nor really control them. With a little gentleness on your part, and a grave, sincere deference to the superior age of your companion, you can soon govern yourself, and teach others to pay him the same respect which you yourself show. A little gentle sympathy on your part, and a strong desire to help, in every way possible, will soon win the love and confidence of your superior

officer. So many brilliant minds among us are hampered and kept back, in their life work, because of arrogance and too apparent superiority. A man does not resent superior intelligence in another man, unless the fact is rubbed into him in a boastful way. Inferiority will respect superiority, if the superior intelligence possesses both brilliancy and wisdom. The only power that a superior mind should really seek is the power to make others, less favored, happily unconscious of any difference between the two. You are at ease at once in the presence of a true gentleman, no matter how crude your own manners may be. So any intelligence will be at ease in the presence of a truly wise and great man.

There is a very private matter I wish to call your attention to. After you left home, for some time, your friend Mattie was very faithful in her visits to our house, and in directing inquiries as to your welfare. This last month, however, she has practically remained away, and I have been obliged to notice some things which I would not speak about if I did not fear it was necessary for you to know them. I am of the opinion that she is fast forgetting any attachment she may have formed for you. There is nothing to find fault with in this, and nothing unnatural; but I wish to put you upon your guard, in relation to this, so that you may be prepared for whatever may come.

The girls are both writing to you today, and, no doubt, you will get all the gossip details of the fact I herein mention. Mattie is a very good girl, I know of no better: but if she is not the one for you, surely you do not want her. More of this, however, in my next letter. If Mattie does not love you, certainly there is one to whom you are the dearest, sweetest, and best, and that is your

MOTHER.

Salt Lake City, Utah.

TOMB OF ST. POLYCARP.

BY LYDIA D. ALDER.

[Mrs. Alder has just recently returned from an absence of a year in Europe. While over the water she paid a visit to the Holy Land, and is, perhaps, the first lady missionary of the Latter-day Saints who has made a study on the ground of its great historical events, and its present condition. Her note on the tomb of St. Polycarp, (who lived about 66-166 A. D.) the Apostolic father, the disciple of St. John, and the martyr, will be read with interest.—EDITORS.]

High up on the side hills, back of the city of Smyrna, in Asia Minor, are the ruins of a once great stadium or amphitheatre.

Almost in a line, and lower down, in a small cemetery where no cross can be seen, is the reputed tomb of Polycarp. It is said of him, he was one of the children that Jesus blessed, also that he was a disciple of the beloved John. Thus he was only one removed from Christ. He was steadfast in the faith, and being urged to renounce it, to save his life during one of the persecutions, it is recorded that he said, "These eighty and four years I have served the Lord and he has blessed me. I cannot now, in my old age, turn from him."

He suffered martyrdom, in the city of Smyrna, of which he was the first bishop, in 166, A. D. This city alone, of all those mentioned by John, in the Apocalypse, has retained its commercial importance.

Many students have visited here, and they agree that this is Polycarp's tomb. It stands about four feet high, seven long, and five feet in width. It is plastered over and resembles a Mohammedan tomb. There is a little opening over the head where a lamp is kept burning at night. According to a Mohammedan cus-

tom, in the tomb of a prince, a mosque pole was at the same end. On top it is larger, and a green, cloth is twined around it, which signifies, "He will never die." It is the only grave there thus distinguished and cared for.

The walks of the cemetery are narrow, only about a foot wide in places, and so steep that it is difficult to get among the graves, which are adorned with flowers and grass. The cemetery itself is gained by mounting quite a number of steep stone steps. A Mohammedan woman, who lives in the house, only two or three feet away from Polycarp's tomb, was putting out clothes to dry on some lines above the graves. Her face was partly concealed, according to their custom. She cried for "backsheesh" when the visitors turned to go.

The road leading to the cemetery is steep, rough and rocky, and is extremely dirty. Carriages do not ascend above a given point. A throng of children there cry "Polycarp," and scramble in among visitors, accompanying the party to the grave. They also loudly call for "backsheesh."

Turkish shops are on one side of the street leading to the cemetery, where idlers of that people lounge lazily around.

The stadium, where it is said thousands witnessed the martyrdom of Polycarp, was destroyed by earthquake, but its tiers of seats, even now, can be plainly seen, rising one above the other.

Salt Lake City, Utah.

DATA OF EDUCATION.*

BY MOSIAH HALL, B.S.,PH.M., PRESIDENT OF THE INTER-MOUNTAIN
SCHOOL OF CORRESPONDENCE.

SELF-ACTIVITY.

Without the interaction of the life principle within, and the environment from without, consciousness, as we understand it, could not exist, and, consequently, education would be impossible. The continued interaction of the two principles is the condition of development and of education. The inner principle is sometimes called the spiritual self, and, since it is known only through its action, it is often termed self-activity. It is so constituted that it is continually seeking outside stimulation. The common belief that it sleeps until aroused by stimuli is incorrect. It appears to be animated by a purpose, and it is ever moving towards the realization of that purpose.

Environment does not change; it does not develop; and it possesses no inventive or progressive element. A popular idea is that the environment supplies facts ready made to the mind, and that knowledge develops outside of the mind, much like apples grow on trees. But there is no tree of knowledge growing outside of the mind, and the only facts that can be known are those created by self-activity through its interaction with the environment.

* From *A Teachers' Training Course*, copyright 1905, by Inter-Mountain School of Correspondence, Salt Lake City, Utah.

The self-active principle when developed gives the power to initiate and invent. Upon it all learning and all progress depend. It is that which the teacher must stimulate in the pupil, and that which makes possible the acquirement of an education. Through the exercise of this principle the pupil studies effectively, develops power, and acquires character. Knowledge can not be forced upon him from the outside. Unless self-activity is stimulated and guided by the use of appropriate means, the purpose of education can not be realized.

To some extent the spirit of man subdues and controls environment. As reason develops, the man learns how to invent and construct, and to make adverse conditions yield him benefits. He overcomes the rigors of climate by using clothing, by building houses and kindling fires. He avoids the consequences of drought by diverting streams and spreading them over the land. He subdues the energies of nature and teaches them obedience. He captures the beasts of the forest and makes them work for him. He bridles the waterfall and harnesses the lightning, and both become his willing servants. He opens the throttle of the locomotive, and it rushes with its mighty load across a continent. He gives the word, and a monster ship plows its way to a distant shore. He speaks, and the sound of his voice circles the earth; he commands, and the ship in the middle of the ocean pauses to listen and obey.

If a mighty river or a restless wave encroaches upon his possessions, he utters a word, and it retires to its place and troubles him no more. If his path is crossed by a huge stream, he turns not aside, but throws a span of steel across it and passes on. If a mountain rears itself in his way, he is not discouraged, he pierces it with a tunnel, and glides through. He invents a microscopic eye, and looks into the mysteries of the Lilliputian world; he multiplies his vision a thousand fold, and pierces the darkness of the heavens, and reads the secrets of the universe. He measures the earth with his rule, and weighs it in his balances. He casts his rod into space and determines the distance of the stars. He computes the heat of the sun. He learns the composition of heavenly bodies. He discovers the laws which keep the planets to their orbits, and he predicts eclipses. No mystery is so

deep but he fathoms it, no obstacle so great but he surmounts it. With faith and reason to guide his activity, what problems are there that he will not solve, what secrets that he will not discover?

PHYSICAL ENVIRONMENT.

The second principle of education is objective and consists of the physical and social environment. In order of time the physical comes first, but in point of importance the social is primary. From the physical environment come the stimuli which enter the sense organs and occasion sensations. Stimuli are the direct means needed to cultivate the senses and to develop the spirit. Parents and teachers may, to a considerable extent, supply the stimuli required to carry on the work of development and of education.

As stated previously, any sense or power develops only through exercise. Something must always be furnished upon which activity may exert itself, otherwise there can be no exercise, and consequently no development. Stimuli from colored papers, paints, ribbons and flowers, capable of being interpreted, as various tints and shades, must be utilized in order to cultivate the ability to discriminate colors. Speech, reading aloud, songs of birds and music from many kinds of instruments, must be employed to cultivate the sense of hearing. The greater the variety of objects used to supply stimuli, and the wider the range of observation, the better the senses will be cultivated, and the larger will be the content of sensations to keep activity employed. Mountain, stream and plain send stimuli to the mind, and every tree and shrub and flower is a source of stimulation. Observation and travel are, therefore, essential to a keen sensibility and to a cultured mind. "I am a part of all that I have seen."

Not only are people affected directly by stimuli from observed objects, but they are influenced indirectly by the nature of the physical environment. The climate, soil, products and physical features of a country have much to do with the character of its inhabitants. In one generation, it is true, the effects of climate and topography are scarcely perceptible, but after thousands of years, it will be seen that both the physical and the mental

characteristics of a people have been greatly influenced by these physical agents.

History informs us that the Hindu belongs to the Aryan race, and that his ancestors were white like his European brothers. But in early times the Hindu migrated into India, and the torrid climate changed his skin from white to black. Not only in color was he changed, but the tropical heat and the new environment had a marked effect upon his disposition. In his early home he was active and restless, and shifted his abode as the needs of his flocks determined; in his new home, he resided in one locality and became idle and contented. The difference in climate and in physical features occasioned new occupations which altered his mode of life and changed his habits and customs. These influences conspired to so transform his thought and action and his manner of living that after thousands of years, the Hindu was changed from an energetic, progressive white man, to an indolent, self-satisfied black man. Even his morals and his religion shared in the transformation. Once he was bold and truthful, later he became timid and untruthful; and from a real, vital religion, he changes to a dreamy, speculative theosophy.

The history of our own country offers a remarkable example of the influence of environment in producing different characteristics in people. New England, with its rugged coast, barren soil, narrow valleys and torrential streams, was not more stern and forbidding than the characters of the Pilgrims and Puritans that developed in this harsh environment. The climate was cold and bleak, and the people became unsympathetic and cruel. The nature of the country decided what the people could do, and their occupations helped to determine the characteristics that were developed. The people lived in communities, and engaged in manufacture and commerce. Their occupations required skilled labor; hence, slavery was unprofitable and could not become popular.

In climate and physical features, Virginia differed widely from New England, and on its soil a civilization arose that differed as greatly from that of New England as the environment of one country differed from that of the other. In Virginia the climate was warm, the soil rich, and the land level or rolling. In this favored region the planter made his home and cultivated his broad

acres. Cheap labor was essential to his success, so slavery flourished because it was profitable. The planter developed an open, frank disposition that harmonized with the range of his interests, and he was noted for his generous hospitality.

The geographer declares that it is only in the temperate zone that a high civilization can exist. It is asserted by the sociologist that negroes are the only kind of human beings that central Africa can produce, and that the tendency of the climate of North America is to turn men's skin a bronze color like that of the Indian. However this may be, the fact remains that the physical environment has much to do with the character and civilization of a people. Without a knowledge of the effects of environment, the history of a people can not be understood, nor can the influences which are moulding their lives be comprehended.

"Freedom is a mountain maid," said Milton, and it is true that mountain tribes and people have fought the battles of freedom for the world. In the mountain vales of Greece, the first struggle for liberty took place, and on that consecrated soil the world's first democracy was established. The highlanders of Scotland were defeated by the English, but they were never subdued. From the mountain-islands of Japan, little, liberty-loving brown men sallied forth and put to flight the giant Muscovites of the steppe and plain. When, in modern times, the countries of Europe were in the grasp of despots, the fire of freedom was kept burning in the mountains of Switzerland, and from this fire was kindled the flame of liberty that has lighted the nations of the earth.

SOCIAL ENVIRONMENT.

The direct influence of physical environment upon the individual, and its far-reaching effects upon a people during the passing of the ages, are matters of profound importance; but it must be understood that the physical environment does not work alone—it is always aided by social influences. In the examples cited above, physical stimuli alone were not responsible for the effects mentioned; in every instance, social factors co-operated with the physical to bring about the conditions named.

The people of New England and of Virginia brought with them to their new homes a social content derived from their asso-

ciations with men and institutions. This social factor caused each colony to think and act differently, and to interpret the environment accordingly. For this reason, the social life, the form of government, and the religion of one differed from the other. New England developed a belief in federal supremacy, Virginia, a belief in state rights. Because of social differences, they could not look at questions of government with the same eyes; they could not sympathize with each other in religious matters; the code of morals of one differed from that of the other; the ideal of what constituted a gentleman varied greatly; and as a consequence of these social antagonisms, their ideals of duty and of life were radically opposed.

New England may be considered typical of the North, and Virginia of the South. It is not difficult, therefore, to understand why the Civil war took place; but without a knowledge of the physical and social influences that wrought such differences in the two people, the real causes of the war remain mysteries.

Social influences affect, not only the community, but also the individual. A few weeks after birth, the influence of the mother, and other members of the household, is felt by the child. It soon recognizes its mother's voice, and it quickly learns the difference between being handled by the mother and by other people. The child distinguishes early its mother from other members of the household, and its first smile is in response to her smiles. If there are other children in the home, they stimulate wonderfully the child's development. Every person in the household influences it for good or bad. It learns to speak the language of its parents, and it adopts the same habits which they practice. Everything about the home comes to have the same meaning for the child that it has for other members of the family. The child acquires the same likes and prejudices that the parents have; it practices the same virtues, and learns the same vices. It adopts the moral code of the parents, and believes in the same religion. The child is thus reared in a social atmosphere, and everything comes to have a social meaning and value. It would become a mirror to reflect the habits and thoughts of its parents, if other social influences did not affect its life. But soon it plays with the children of the neighborhood, and adopts many of their thoughts and actions.

Especially does the companion with whom the child associates exercise a great influence upon its character. Not infrequently this companion has, for the time being, a stronger power over the child than have parents or brother and sister.

The nature of the community in which the child lives is certain to yield an influence on its character. If the community is honest and law-abiding, the child is likely to become the same; but if the community is vicious and immoral, the child is apt to acquire the same vices. The nature of the laws enforced, the kind of government, and even the occupations of the community, have their effects upon the child's character.

Among the social factors that determine largely what the child is to become is the school. The school is, in many instances, the factor of most importance in the education of the child. This is true in cases where the home training, or the influence of the community, is faulty or vicious, and the school corrects the evil tendencies in the pupil and teaches him the lessons of sympathy and justice. In certain particulars the training and discipline of the school is indispensable. It gives more definite direction and system to the activities of the child than could be secured at home. In school the first lessons in punctuality are taught, to many children; others are taught for the first time obedience and respect for authority. Some are taught perseverance and industry, and all share in intellectual development, in the practice of self-government, and in the growth of moral and social ideals. The school at its best is, however, but one factor—the most important usually—in the education of the child. If the home and the community do not work in harmony with the school, education may be impossible, and it is certain to be defective. It is commonly said that a child is sent to school to be educated; it should be said: A child is born to be educated. Every physical and social influence that operates upon the child from the cradle to the grave is a factor in its education. When each factor concerned in education contributes its full measure of assistance, the process will go on successfully. This means that all the data of education must be utilized. The self-activity of the child must be exercised to its full capacity; the physical environment must furnish all the stimuli required, and the social influences, especially of the

home, the community, and the school, must work in harmony. Education is the progressive realization of the purpose of life, through the organic interaction of self-activity and the social and physical environment.

Salt Lake City, Utah.

MY MISSION.

BY ALFRED OSMOND, PROF. OF ENGLISH, BRIGHAM YOUNG
UNIVERSITY.

There is work for me, in this world of toil—

The sequence of life will tell

That the only way to be saved, today,

Is to do my duty well.

If I would ascend to those lofty realms

Where the gods of my fathers dwell,

I must love the soil, in the field of toil,

And must do my duty well.

These hands must be taught to serve our God—

I must rise where I stumbling fell;

I must learn to fight, in the cause of right,

For the truth I love so well.

I must cut my way through the ranks of sin

Where legions of heroes fell;

Where my foes are strong and the conflict long,

I must fight life's battle well.

I must cast my lot with the meek and poor,

And camp where the wicked dwell;

I must suffer pain for another's gain,

If I fill life's mission well.

My dear friends may die, and my foes may live;

My griefs may be hard to quell,

And my feet may stray from the narrow way

That leads where the righteous dwell;

But my Father's love is too great to leave

The soul of his child in hell.

He will call me back to life's shining track,

And all will again be well.

Bloomington, Idaho.

ANECDOTES OF THE LAW.

BY S. A. KENNER.

Some people have an idea that the law is all seriousness and soberness. Being a philosophy which excludes sentiment, has no poetic license, and deals strictly with the concrete facts of life, such conclusions are doubtless natural enough to those who are not of the cult; and yet if they would consider the naturalness of things for a while, they might at least modify, if they did not wholly change, their opinions. It is not in accordance with nature's laws for her children to be always serious and long-faced, and the more of this that is imposed upon them within restricted lines, the more expansive will be the relaxation when comes the opportunity therefor. The further under water you place an air-distended bladder, the faster will it rush to the surface on being released, and the higher will it bound above its previous environment. Perhaps this is enough by way of preface, especially of the kind, which I hope will not cost the reader as much of an effort to read as it did the writer to write. Suffice it to say, the subjoined paragraphs are nearly all new to the public, some have reached me at the hands—or mouths—of others, and the remainder are from personal experience.

When the late Roscoe Conkling was young in years, and in the practice of the law, his signal ability, earnest attention to business, and wonderful oratory, were the means of bringing to him cases which in some instances were rather too difficult for tyros. One of such cases was that of a noted burglar who had at last been taken red-handed. The defense was conducted with great skill, but the prosecution made an impregnable showing, and the

man was convicted. Conkling resorted to all the expedients of the practitioner to secure delay and produce hindrance, his labors not ceasing till the court of last resort had finally passed upon it and affirmed everything; and after the burglar had entered upon his long term of imprisonment, Conkling concluded to make out his bill, the business end of such transactions with most young lawyers being generally the final end. He made it \$2,500, which the prisoner protested against, declaring it unconscionable and excessive. Being in some doubt as to the soundness of his position, Conkling went to his friend and patron, Rufus Choate, one of the greatest lawyers of his time or any time, and laid the whole matter before him. "Oh," said the jurist in a summing-up-way, "I reckon the work you performed might justify such a charge, but really the man might have been convicted for less."

Some years ago, before the writer's name was admitted to the rolls, he was chosen justice of the peace in a prosperous country town. When not otherwise engaged, he sometimes looked through the dockets and papers of his predecessors, the more remote of these relating to a period when circumstances were vastly different and money was quite *non est*. Some of the entries, while doubtless considered serious enough by the parties immediately concerned, were irresistibly funny to the latter-day reader. Here is a sample:

"Wharupon the coart, having heerd the evidense on both sides, gives it in as his opinyun that the accused John Jones done what he is charged with, which is, that he hit Bill Smith on the back with a rack stake and hurt him considerable, whairby sade Jones is commanded to pay a fine of ten good fense poles and to give said Smith apollojy!"

Where the poles went, if paid, and whether the "said Smith" received his share of the judgment or not, the record failed to disclose.

One of the greatest lawyers, most eloquent speakers, and keenest wits the world ever produced was John P. Curran. He was an Irishman, and partly for that reason and partly for his stinging tongue, when it came to repartee, he was cordially disliked by some of the English occupants of the bench, as well as a few of the bar membership. Once he was trying a case in Birmingham,

before a judge who would about as lief have had Satan practicing before him. His honor had a Newfoundland dog, on the bench with him, and occasionally would reach down and stroke the animal; one of these diversions became so prolonged, right in the midst of an argument Curran was making, that the latter finally noticed the slight, and, stopping abruptly, sat down. This, of course, attracted the court's attention, and in a half apologetic way he said,—“Go on, Mr. Curran, I am listening to you.”

“Oh,” said the barrister, “I beg your pardon. I thought your honors were in consultation!”

Another justice of the peace, near a place in Utah previously referred to, got some unruly fellows from a neighboring mining camp before him on the charge of disorderly conduct, and let the hand of the law fall upon them with considerable severity. On going home the same evening, he met one of the defendants, who was somewhat the “worse for wear,” and who gave the justice a characteristic scorching. The official, having stood it as long as he cared to, said—“Sir, I fine you five dollars for contempt of court.”

“Why,” said the fellow, “you have no right to fine anybody. Your court isn’t in session.”

“That doesn’t matter, sir,” the offended dignitary replied, “this court is always an object of contempt!”

A lawyer who was somewhat addicted to “talking back” was practicing before the judge of a southern district who was characterized by the former (in private) as a “sieve”—that is, a man whose reading and experience do not stick but pass along without making impressions. The court ruled against the attorney, on a certain point, and he was not the only one present who thought the ruling a bad one. He started to say something violent, but checked himself in time, remembering that he was in “the presence,” and sat down muttering.

“Mr. Blank,” said the judge, “what are you saying, sir? Are you trying to show contempt for this court?”

“No, your honor,” was the reply; “I am trying to conceal it!”

I will not present in detail the circumstance of a justice of the peace, in a southern county, about twenty-five years ago, trying by

jury of six men a man accused of murder, and, on their finding him guilty sentencing him to be hanged and sending him to the district jail at Beaver in the interim, (which is a fact, of course, because it happened and I am telling it), but will proceed to something more recent and then quit.

About the close of the Territorial days, during which all criminal cases in the southern part were tried at Beaver, on the last day of the term, when the District Court was holding open informally for such fag ends of business as might come up, I was approached by an old friend, whom I had not previously seen there. He had, it appeared, been present with his witnesses, two or three times, at great expense to himself, which he could not afford, expecting a trial on the charge of unlawful cohabitation, and failed to get it. Would I look into the matter for him? Certainly.

Looking at the indictment, it was found to be worthless and, the Court's attention being called thereto and the concomitant circumstances related, the accused became, on motion, a free man in about ten minutes from the time he made his request. Then the court called the writer aside and said—

"There are several such cases as this pending, aren't there?"

"Yes, five or six more," was the reply.

"Well, you have them all come in and plead guilty, and receive a nominal fine, and let us end this business."

"Well, Judge, that involves some little consideration. You say 'nominal' fine, but what might be nominal to you might be weighty to them. You must know that they are all poor men, with families to support, and living in districts where money seldom comes. A plea of guilty is the end of the business so far as the merits of the case are concerned, and I am not willing to get them into a condition in which I would be unable to do anything for them"

"Never you mind. Leave that to me. Have them come in and plead guilty."

After a consultation with the men, they agreed to the proposition. The first case called, pursuant to this plan, was that of a man who had occupied the position of clerk in the *Deseret News* office when, as a frowsle-headed "kid" I was serving an apprenticeship there, more than a quarter of a century before.

"What is your plea—guilty or not guilty?" said the court.

"Guilty," said the defendant.

"Very well, in consideration of your candor and your circumstances, as related by your attorney, the court is disposed to overlook in some measure the enormity of your offense, and leave the moral phases of it to the agitators and reformers of the day. Believing that your experiences have been a lesson to you, and that the court will not again have occasion to pronounce punishment upon you, but that the severity of this example [I began to wince] will always be before you, you are hereby sentenced to pay a fine of six cents!"

The rest of the cases went in like manner.

Salt Lake City, Utah.

IT MATTERS MUCH.

It matters little where I was born,
 Or if my parents were rich or poor;
 Whether they shrank from the cold world's scorn,
 Or walked in the pride of wealth secure;
 But whether I live an honest man,
 And hold my integrity firm in my clutch,
 I tell you, my brothers, as plain as I can,
 It matters much!

It matters little how long I stay
 In a world of sorrow, sin and care;
 Whether in youth I am called away,
 Or live till my bones and pate are bare;
 But whether I do the best I can
 To soften the weight of adversity's touch,
 On the faded cheek of my fellowman,
 It matters much!

It matters little where be my grave,
 Or on the land or on the sea,
 By purling brook or 'neath stormy wave,
 It matters little or naught to me;
 But whether the Angel of Death comes down,
 And marks my brow with his loving touch,
 As one that shall wear the victor's crown,
 It matters much! —*From the Swedish.*

AT SALTAIR.

THE BISHOP'S LOVE STORY.

BY SUSAN YOUNG GATES.

He was a shy man, was our bishop. You might be surprised to hear that, for he was so dignified, so proud, and so very sedate, that few people knew him as he really was. But he was shy.

His mother was dead these many years, and, as to that, so was his father. And it so happened that he boarded at a quiet restaurant, instead of rooming with a family.

Oh yes, he was single, quite single; single-minded, was the way my James spoke of him. He had a great big heart, had our bishop, and it was chock full of the milk of human kindness. My James used to wonder, when I'd speak like that, how it was that that same milk had not curdled or gone sour in all these years, for our bishop would never see thirty again. James puts ten years on that, but James is so contrary like.

All the same, as the school children say, our bishop was a grand, dignified, noble gentleman, and I always love to hear his full, firm voice, with a peal like our English church bells, get up in our fine, new pulpit and give out the hymns, and in general conduct the Sunday night meetings.

I have quite a job with my James on a fast day, for when our bishop takes the babies in his arms to bless them, James keeps on a growling in his beard, "First Timothy, chapter three, verse two," until I am quite beside myself.

"What's ailin' of you?" I asked him one day, after we'd got home from a meeting where there'd been a big batch of babies to bless.

"Oh, I'd like to know how a man can give a father's blessing when he's never had the ginger to be a father himself," said James.

"Well, then," I told him, "you can learn some things. There's men that have fathered children, that's never been fathers themselves, and there's many fathers by accident, that's no more fit to be called fathers than the swine of the field. You just go 'long, James Atwood, and don't be setting yourself up as an almighty judge, for 'taint your calling."

James looked at me kind of mad like, but he's no hand to stay mad, so he kind o' sputtered a little and then asked me,

"Do you think a man can manage a ward family when he's had none of his own?"

"He does as well as you'd do, James Atwood, I make no doubt, married or single."

"Why don't he speak up to some of our good girls, and get him a wife?"

"There may be several reasons. But one thing I'm sure of: If our bishop had a girl who was half smart, and would do a bit of the courtin' herself, like as every proper girl does, he'd been married this many years."

James laughed and laughed.

"Do you think, Fanny, that all the girls is like yourself, and will do as you did, just about do the poppin' yourself? You know well, as I never popped myself, I never had need."

Of course his teasing words bothered me a bit, but I only said,

"Well, I can tell you one thing, that the bad theatres and novels nowadays makes our girls expect a romantic courtin'; the constant dreamin' about a man that has no natural modesty nor shame left, bein' robbed of it all through his wicked knowledge of the world, is spoiling our young men as well as the girls. Girls stand a mile off from a chap, expectin' him to act like a play actor, a thing no decent lad could do. You know yourself, James Atwood, that you was as plagued and as modest, come our wedding day, as I was."

"Maybe a little more," laughed my man.

But I loved our bishop, and so did all the ward, even to my

James, in spite of his teasing. For he was a grand, fine speaker, and he knew almost everything.

When our ward had its day out at Saltair, James got away from his work, and we took the family and went along to the great wooden palace by the salt sea.

It always makes me think of our country fairs, as well as of Brighton, when I go out to Saltair. There's everything to see, and things going on every minute. I like best, though, to get away out on the upper porch by the water and smell the sea, which takes me back to old England's shores.

It was a grand day; and our bishop was here and there and everywhere, helping everybody to have a good time.

When it came supper time, I sent James to ask the bishop to sit at our table, for I felt honored to have him break bread with us.

Right behind us, all the young people of the ward, and a lot of their gizzling, gazzling friends from all over the city, were gathered spreading out their picnic.

I was sorry I was so near them, they made such a noise, and acted like bedlam let loose.

By and by, I saw some of the boys coming from the bar with a lot of beer bottles. And I heard the girls giggle and shout as they got near.

But one girl, a tall, black-haired, red-cheeked girl, said quietly, but her voice was like a needle,

"What's that, boys?"

"Oh, it's only a little beer. You know we're at Saltair, and every one drinks beer at Saltair."

"No they don't, you know they don't."

"Well I saw Mrs. Melville, and she's a Relief Society president, and her husband, drinking beer here," said one of the lads.

"You were mistaken, then. For Mrs. Melville herself told me about the circumstance, and it was only ginger ale in quart bottles. But it's no matter to me what anybody else does, I'll not do wrong, when I know it. You boys and girls can do as you please, but if you drink beer, I must go away."

"Dog Tray doesn't want to be hanged," sneered a young man.

The girl gave him a look that I expected to bring a blister on his cheek, and then all the girls, led by one brave soul who dared to be right, gave cry, and drove the boys back with their beer, to where it came from.

When I looked around, there sat our bishop close to me, and his face was as red as a carrot. When I could, I asked James who the girl was, and he whispered to me that she was the girl up in the Twentieth ward that our bishop had paid some 'attention to. I was pleased when I heard that, for she was the right stuff. Only I was anxious to know if she had been either froze up by an over cautious mother, or made frivolous and batty by too much theatre and freedom with the boys. I hardly feared the latter case. But I thought I would find out.

So after a while, when I saw the girl leaning over the western rail and watching the sunset, I stepped up and said,

"I used to know your father, my dear. He stayed at our house many a time when he was on his mission in England."

She shook hands with me, and I saw her eyes were very pretty and brown, as she spoke kindly to me.

"It carries me back to England, some way, does Saltair. I love it, out here. The blue water smelling so salt like, and the misty clouds sailing over the islands yonder."

She nodded, and I said slyly,

"It's a beautiful place for sweethearts, if they know how to behave proper."

She looked at me strangely, and her cheeks grew pinker than ever; but I went on,

"I don't like girls as is forward and pert, and especially who allow men to kiss or make free with them. But when a girl knows a good man loves her, and she likes him, it's not a bad thing to give him a bit of a hand squeeze, or a sweet word, or even a fond glance of the eye. And it's a main help to a shy man as has never been used to being free with the girls, and who's modest and pure himself."

She looked very queer. And her eyes were first angry, and then they filled up with tears.

Then she said quietly,

"I don't know, I'm sure, what you mean, by saying such things to me. But I don't think you intend to offend me."

"Not at all, my dear," I said heartily, "you are all right, and so am I. Never mind. As the scriptures say, a word to the wise is sufficient."

And with that, I up and left her.

It was long past dark, and James was begging me to go home, but I was in quite a stew over our bishop, for I could see he was just walking and dancing with the rosy-cheeked girl nearly all the time. And it was like reading a book to watch them.

I was passing a far corner of the west pavilion, when I heard the deep tones of our bishop; he was saying,

"I do honor courage. Especially when it's the courage to do what's right."

And I knew they'd been talking about the beer, and I just couldn't help standing a minute; it was like shutting up the book at the best part to go away now.

Then she said softly, but sweetly,

"Girls admire courage, too. Generally they admire physical courage most in men."

"What kind of men do you admire?"

I heard the tone of his voice, and I'm sure she noticed it, too, for she said with a daring little laugh,

"I think I admire a man just like you."

He stood quite still a moment, and then he said,

"Are you a coquette?"

She answered gravely,

"I could not be that."

Then he said, so softly I could scarcely hear,

"Do you know how long I have admired you?"

"Tell me how long," she breathed.

"From the first hour I saw you. But I did not dare show you how much; lest you could not understand, and return that feeling. But today, tonight! You are different. What has happened?"

"Oh, a dear, motherly soul undertook to tell me some things, today, about life in general, and—"

"And what—tell me please."

"Oh, lovers in particular."

“And you are to be—my wife? Will you marry an old bachelor, and a bishop?”

They said no more, and I guess that he was giving her a kiss; so I just stole away. I could trust our bishop. But I could guess how much he'd love Saltair after that.

Even James was satisfied with the bishop's choice. Who could be otherwise?

Salt Lake City, Utah.

A MEMORY SYSTEM.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it,
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts to love you.

Youth's Companion.

TRUE GREATNESS.*

BY L. L. GREENE RICHARDS.

The subject, True Greatness, seems to me a very large one, for a small person to attempt to handle; especially before an intelligent and thoughtful congregation, as we have here.

However, as it is so well understood that we are learners, merely, and may not be supposed to approach anywhere near the point of doing justice to such a theme, I will make no apology for the manner in which I may present a few thoughts on the massive topic under consideration.

There have lived, at different periods upon the earth, many men, and women also, who have achieved true greatness in certain directions. I think we may say, comparatively few individuals have been truly great in many or varied pursuits.

In the antediluvian periods, however, when a man lived to be nearly a thousand years old, some may have found time and gained ability to accomplish many truly great things, of which we have little or no account, so meagre were their means of record keeping, compared with those of the present day. Even later, occasionally a case may be cited wherein a man may have excelled in various lines.

King David, for instance, was truly great as a warrior; truly great as a musician; and, as a composer and writer of psalms, probably the world has produced none greater. Yet what we must ever most admire in this truly great character, (until he yielded to temptation and was overcome by the adversary,) is the unwavering fidelity to God, and the true greatness of soul manifested in his dealings with his avowed enemy, King Saul.

* Read at a ward meeting of the Y. M. M. I. A.

The truest greatness, it appears to me, is that quality in a nature, human or divine, which enables a person to exercise charity and forgiveness towards others who wilfully wrong and oppress, without just occasion. And in this respect, we have as truly great heroes and heroines among our own people, in these days, as the world has ever brought forth; but the world does not know them; and likely we, ourselves, do not appreciate this truly great fact as we should, and perhaps will sometime in the future.

When close to a thing of great proportions, you can see only a small part of it, but removed to a proper distance, the whole object may be clearly defined.

It is doubtful whether Haydn, Mendelssohn, Handel, and all the truly great musicians who have lived, were appreciated by their contemporaries as highly as they have been by music-lovers of later generations.

Illustrative of this fact, that true greatness often passes unseen and unrealized by those near it, we find that John Milton, old and blind, when he had finished his immortal poem, *Paradise Lost*, sold his rights in it for what would now be equal to about \$87.50, with a contingency of \$262.50. It is admitted that the merits of the poem, at least to some extent, were at once recognized by those able to judge; but the price paid for it is a good representation of how much a contemporaneous public usually appreciate true greatness.

In Mark 6: 4 and in John 4: 44, Jesus himself testifies that a prophet is not without honor, save in his own country.

And yet, it is possible that there have lived men of genius, truly great in their chosen lines, to whom, even in their own times, the mighty ones of the earth have bowed in reverence.

Of the world's greatest artist it is said, that in his old age, the king arose when Michael Angelo entered the council chamber, and would not sit until he was seated at the right hand of the throne; the pope would not allow him to kneel before him; and when he walked through the streets of Rome, the people took off their hats as he passed. This is a single instance.

Referring again to the fact that true greatness is generally attained, if at all, by diligent and fixed application in some special line, rather than in many different ones, by an individual, attention

may be drawn to such instances as the calling of Bezaleel and Aholiab, whom the Lord made wonderfully skillful in the architecture of the tabernacle in Moses' time; the instructions given of the Lord to Joseph Smith, the Prophet, (Doctrine and Covenants Section 24,) wherein he was told that he should no longer give his attention to temporal labor, and should not be strong in such things; but all his service should be devoted in Zion, for that was his calling, and in that he should have strength. To Oliver Cowdery, also, was the promise given, that through humility and devotion to the work of the Lord, he should be given strength such as is not known among men. (In all instances, it is shown that humility is an essential element in true greatness.) One more example, more truly great than all others, the inspiration denoting the high, especial calling manifest in the pathetic answer to his mother, when she would have Him return to His work in the carpenter shop, given by the twelve year old Jesus, "Wist ye not that I must be about my Father's business?"

Salt Lake City, Utah.

FAITHFUL TO HUMBLE TASKS.

Let no youth think that Jesus Christ was made perfect through dramatic and imposing positions; he stood forth at thirty years of age, the divine teacher and Savior, but during those thirty years he had never seen a single mountain peak hour. He was simply faithful to the plane and the saw, as carpenter. Faithful to a rude, bare house, that was a widow's home. Faithful as an older brother, to bear the burdens of Mary's younger children. But he fulfilled these humble tasks with divine fidelity. He manifested a godlike spirit in the performance of duties in themselves trifling. He illustrated universal experience in the narrowest round of duties. Reviewing his career, men confess that he was without sin. He was faithful unto death, and it is given unto every child, obeying his parents, to every maid, looking upward toward her mistress, to the clerk, carrying the behest of his employer, to the poor, rising above the besetments of poverty, to compact thought and deed into habit and character, that fill the soul with happiness and joy. And when all things else perish, "when the stars grow cold, and the world grows old, and the leaves of the judgment book unfold," these fidelities will abide forever.—*Hillis*.

TOPICS OF MOMENT.

Maximo Gomez, the Liberator.

It was mentioned in the last number that the National party of Cuba had hopes of nominating General Gomez for president, upon the expiration of the term of President Palma, next December. That hope is dead, for General Maximo Gomez, who won for himself the name of "Cuban Napoleon," passed away at Havana on June 17. He was the leader of the Cuban army during the war for liberty with Spain; and was of Spanish descent, born in Santo Domingo, 1823. In his youth, he served in the Spanish army, but became disgusted with the Spanish regime, and quarreled with his superiors over the cruel treatment of the Cuban refugees. In 1868, when the ten-year war began, he joined the Cuban insurrectionists and speedily distinguished himself by his courage and ability. Towards the end of this war, when General Agramonte died, he became commander-in-chief of the patriot forces. Again, when a second revolution broke out, in 1895, he was called from his home in Santo Domingo, where he lived quietly on a farm, to take the lead of the Cuban army. His conduct of that war, considering the lack of food supplies and munitions, was admirable; for years he out-generaled the Spaniards, crossing their dreaded trochas at will, and maintained the war with success.

After the liberation of Cuba, he could have become president of the Republic, but declined in favor of Palma, saying he was a soldier and not a statesman. After the war of liberation, undertaken by the United States, General Gomez became of great service to our country in restraining the rasher Cubans who were disinclined to accept the American terms, and he aided greatly in relieving the turbulent conditions. Whatever may be said of his peculiar

career, or his talents and character as a man, this is certain, to him Cuban liberty owes perhaps its greatest debt; and one authority regards him as possessing the "wonderful equipoise which has marked the supremely great men of the world." He is the popular hero of Cuba. When he was on his deathbed, the national gratitude found expression in the vote of the Cuban Congress, granting him \$100,000. He had steadily declined a pension. His memory will live long in the hearts of a brave people, who have struggled long and hard for liberty, and who, one day, may occupy an important place in the roll of nations.

John Hay, Statesman.

In the death of John Hay, Secretary of State, early on the morning of July 1, our country suffers the loss of one of the foremost figures in the world's diplomacy. He died at his summer home, The Fells, on Lake Sunapee, New Hampshire, at a time when there was every reason to believe he would recover completely from his late illness which took him to Europe only a short time before his death. John Hay was born in Salem, Indiana, October 8, 1838, and was of Scotch and English descent. His grandfather settled in Virginia, but his father, who was opposed to slavery, went to Salem, where he practiced medicine. Hay was graduated from the common schools, and, in 1858, from the Brown university. He then studied law with his uncle Malcolm, in Springfield, Ills., and through his uncle was introduced to Abraham Lincoln, who was so favorably impressed with him that Lincoln asked Hay, then only a young man, to enter his office. Here Mr. Hay laid the foundations of his political achievements, his teacher the master statesman, Lincoln. He was admitted to the bar, and when Mr. Lincoln went to Washington, Mr. Hay accompanied him as assistant secretary. He later acted for the President at the front, as assistant adjutant general; and later in the field he served under General Hunter and General Gilmore. He was later breveted lieutenant-colonel. He was twenty-six years old at the time of the assassination, and after that, was sent by the government to Paris as secretary of legation. He went to Vienna in 1868, and then to Spain, returning in 1870. For a time his diplomatic services closed, and he became a writer on the New York

Tribune, under Horace Greeley, who was struck with his abilities, and had offered him the post while still in Madrid. He was on the *Tribune* for five years, and it was at this time his famous poems, "Jim Bludso" and "Little Breeches," were published, also a book of poems, *Pike County Ballads*. He married Clara L. Stone, of Cleveland, in 1874; was two years in Washington as assistant secretary of state under President Hayes, and then devoted his whole time to literature. *Abraham Lincoln: A History*, appeared in 1881; to this work Mr. Hay devoted fifteen years, with his friend, Secretary Nicolay. All these years he studied, and contributed constantly to the periodicals of the day.

It was President McKinley who, in 1897, again called him to public life, when, in his sixtieth year, he was sent as ambassador to England. It was while on his mission that through Great Britain he defeated efforts of certain European powers to make representations on behalf of Spain. About a year and a half thereafter, on the retirement of Secretary Day, he found his true vocation at the head of our State Department. Here, for seven years he applied his ripened intellect, and proved that, besides being an accomplished man of letters, he was a consummate man of affairs. He negotiated more than fifty treaties, and some of them of the gravest consequence and importance, not only to this country, but to the world. The Hay-Pauncefote treaty is considered a diplomatic masterpiece, but the greatest work done by Mr. Hay was his success in insisting on the integrity of China, after the Boxer troubles. "It is no exaggeration," says one writer, "to say that he rescued the Middle Kingdom from the very brink of dissolution." He declined to countenance the preposterous claims demanded by Russia, Germany, and France, and further expressed the conviction that China should not, like Africa, be made the victim of partition at the hands of European nations. And his appeal was by no means fruitless, so far as the British, German, Italian, French, and other governments were concerned. Russia promised also to evacuate Manchuria by October 8, 1903, as a result of his note of protest. But it was only a promise, and the warning was not heeded. The present war with Japan is what Russia is paying for the lie, and John Hay lived to see the day

when the Mikado could be trusted to discipline the Czar for his recalcitrance.

John Hay stands high among the great men who have served our country as secretaries of state: Jefferson, Madison, Monroe, John Quincy Adams, John C. Calhoun, Daniel Webster, William H. Seward, John Hay.

The funeral services were held in Cleveland on July 5, and President Roosevelt attended, with all of Mr. Hay's former associates in the cabinet, except Secretary Taft, who was on his way to the Philippines. President Roosevelt said: "The American people never had a greater secretary of state, and his loss is a national calamity." Justice Brewer had said of him, that he was "tactful without untruthfulness, firm without meanness, and direct without brutality."

Elihu Root, Secretary of State.

President Roosevelt was very fortunate in securing the services of former Secretary of War Elihu Root, as successor to John Hay. Mr. Root has high ability, and is especially qualified to take up the fallen lines of the affairs of state and control the steeds with steadiness, certainty and satisfaction. When he was in the cabinet before, his advice was often sought by President Roosevelt and Secretary Hay, in perplexing problems. That he is giving up a job netting him an income of \$300,000 a year to take one for his country at \$8,000 is a practical form of patriotism, and a sacrifice commendable in the extreme—quite contrary to Engineer John F. Wallace, who resigned as chief engineer of the Panama Canal, which brought him \$25,000 per annum—a work that would have linked his name and fame with his country forever—to accept a private job for lucre, which gave him \$65,000 per annum. Elihu Root was born February 15, 1845, at Clinton, New York. He graduated from Hamilton college in 1864, and three years later from the University Law School of the College of the City of New York. He was U. S. Attorney for the southern district of New York from March, 1883, to July, 1885; a delegate at large to the state constitutional convention, 1894, and chairman of the judiciary committee. In August, 1899, he entered President McKinley's cabinet as Secretary of War, and was again en-

trusted with the war portfolio when Mr. McKinley was re-elected in 1900. President Roosevelt retained him until he resigned in August, 1903. The Democratic papers consider that his action in accepting the present office, is a bid for the presidency, in 1908. He was sworn in July 19th.

Why there is no Armistice.

The Japanese government has refused an armistice. As a reason, it has come to light that recently there was a heavy Japanese naval demonstration on the island of Sakhalin, north of Japan and near Kamtschatka. The Japs met with small resistance, landed, and captured whatever ports they pleased, on that inhospitable coast. In this way the Japanese have fixed themselves on Russian territory which they will doubtless hold, and which they will be justified in keeping when the terms of peace come to be settled. Advices from Tokio, July 16, describe a land victory by the Japs over the Russians which insures complete occupation of South Sakhalin by the Japanese. The island contains about 29,000 square miles of mostly mountainous country, and was forced from Japan in 1875. It is valuable for its great fisheries, which amount annually to about two million dollars; it has also rich mineral deposits, and 25,000 tons of coal are annually mined by convicts. The island has been used as a penal colony ever since it came into the hands of Russia; and one-tenth of the convicts are women. Great suffering has lately been experienced by the convicts, since the collapse of the Russian navy, and the famine has been so severe that during the last winter the people ate their dogs.

The Japs have also sent a strong division up through Corea toward Vladivostok and the prospects are that, any day, they may cut the railroad connecting Vladivostok with Harbin, thus giving Japan a claim to hold the former, when peace conditions are considered. It is difficult to stop when such important results are about to be achieved, and hence no armistice, pending peace negotiations.

New Engineer for the Panama Canal.

A new engineer for the Panama project was appointed on the 30th of June, the same day that Secretary of War Taft left for

the Philippines, on public duty, accompanied by Miss Alice Roosevelt and several members of both houses of Congress. The abrupt way in which the former chief engineer John F. Wallace severed his connections with the enterprise caused deep resentment with the administration, and Secretary Taft, in a long published statement, so castigated the engineer as to make it very plain that he was disgusted: "I am inexpressibly disappointed," he said to Mr. Wallace, "not only because you have taken this step, but because you seem so utterly insensible of the significance of your conduct. * * You have thought of yourself and yourself alone. * * * Great fame attached to your office, but also equal responsibility, and now you desert them in an hour." Then the secretary required him to resign, and President Roosevelt took pains to have it go on record that his "resignation was tendered in accordance with the request of Secretary Taft." The excuse, as understood by Secretary Taft, for the resignation was that Mr. Wallace had been offered \$65,000 per annum by prominent New York business men, whereas, the Government was only paying \$25,000. But the friends of Mr. Wallace say that the real cause of resignation was "the multiplicity of coils of red tape which he had to uncoil in order to get at things which he desired put in motion." It appears to be the general impression that Mr. Wallace made a mistake in his action; though, of course, he was free to take the step he did. The new engineer, Mr. John F. Stevens, is a railroad man of long experience and recognized ability, who was to have accompanied Secretary Taft to the Philippines as Government expert in the new railroad to be constructed there. Chairman Shonts of the Panama commission describes him as "a man who will stay put."

The Peace Envoys.

Early in July it was announced that the Russian and Japanese peace envoys had been appointed, and that the peace congress would be held in the United States in the early part of August. The Russian plenipotentiaries, as first announced, were Ambassador N. V. Muravieff, now at Rome, and Baron Roman Romanovitch Rosen, who was recently appointed to succeed Count Cassini as Ambassador of Russia to the United States. Later the Czar announced that through the illness of Muravieff, he was unable to act, and M.

de Witte was named in his place, a change hailed with great delight by the peace party of Russia, and, of course, as greatly regretted by the party desiring the continuation of the war. The Japanese plenipotentiaries are Baron Jutaro Komura, now minister of foreign affairs, and Kogaro Takahira, now Japanese minister to the United States. Baron Rosen is of Swedish descent, his ancestors having followed Gustavus Adolphus into Russia and settled there. He was Charge d' Affaires at Tokyo, later at Washington, and minister to Japan from 1893 to the time of the outbreak of the war. De Witte is well known as one of the leading Russian officials for many years. Both the Russian members are highly esteemed by the Japanese. Baron Komura was educated in the United States and was predecessor of Mr. Takahira, at Washington. He was minister to Russia until the outbreak of the war between China and Japan when he went to Tokio, and later to China. Mr. Takahira was born in 1854, educated at the Imperial College at Tokio, sent to Washington as attache, in 1879, where he rose to Charge d' Affaires. He has since served in diplomatic and consular posts at Seoul, in Korea; Shanghai, in China; also at The Hague, at Rome and Vienna; and was one of the peace negotiators of the treaty which closed the China-Japanese war.

THE SUNFLOWER.

(For the Improvement Era.)

"God is our sun: he makes our day."

When the Sun arose one morning
And looked at the flowers on earth,
As they raised their heads to greet him,
He said, "I shall prove their worth."

One moment he beamed upon them,
 The next he would from them hide,
 Till many turned away from him,
 And others withered and died.

But there was a common flower,
 Not beauteous to behold,
 That always turned its face to him,
 Its love for him ne'er grew cold.

So the Sun cried, "I'll name this flow'r,
 The only one that's proved true;
 It shall bear my name forever,
 And reflect my glory too."

Since then, the faithful flower
 Has worn a mantle of gold,—
 The token of its fidelity,
 Which now is as firm as of old.

We should, from this golden blossom,
 Learn a lesson, every one—
 Though clouds may obscure life's brightness,
 Beyond there still shines the sun.

GRACE INGLES FROST.

Salt Lake City, Utah.

THE PIONEERS.

They left their homes and loved ones
 And came to a barren land,
 They were noble, brave, and loyal,
 That weary and footsore band;
 They camped mid stones and sage-brush,
 With praise to their God on high
 Who guided and sustained them
 When no earthly help was nigh.

They passed through nameless horrors,
 Fought many a cruel foe;
 Then trusted to the Father,
 To show them where to go.

They left the graves of martyrs,
But they bore the bitter pain,
Knowing he would unite them,
In a happier world again.

And some were old and feeble,
While others were strong and bold;
They carried in their bosoms
A faith more precious than gold.
Each patient, noble woman,
And each little, helpless child,
Bore spirits strong and dauntless,
To that land so bare and wild.

I seem to see them toiling,
Amid hardships and 'mid care,
I seem to see them kneeling
With full hearts raised in prayer.
Through terrible privations,
Still they kept their faith in God!
Their souls were made more perfect,
By Father's chastening rod!

We follow in their footsteps;
As the ages onward move,
Let us their sacred mem'ries
Keep bright with admiring love.
They lived and died to serve us,
And their feet rough places trod,
To give to us their children,
This freedom to worship God.

We lift in praise, our voices—
Let them echo clear and strong,
We sing their songs of Zion,
In an earnest, loyal throng.
Our hearts must feel most tender,
And our eyes must fill with tears,
When thinking what we owe them,
These our noble Pioneers.

ANNIE MALIN.

EDITOR'S TABLE.

TESTIMONY—TEMPORAL AS WELL AS SPIRITUAL.

In giving instructions to the people, the authorities of the Church have frequently advised that the members should know the truth for themselves. "Every man must know for himself and not for another." "Stand on your own foundation." "Have a testimony for yourself." These sentences, and many of similar import, have wellnigh become platitudes, they have been used so often by the authorities in their exhortations to the people. But these instructions have had their effect upon the Latter-day Saints, and to such an extent that it is no exaggeration to say that no other community is so well informed individually upon the doctrines of the Gospel as the Latter-day Saints. Let a member make an error in teaching, and he will find any number of his listeners who will interpose objections and offer corrections. Study, individual testimony, the light of the Spirit of God, have combined to give the average member of the Church such a keen knowledge of the truth, that no person can deceive him; and, further, no member will hesitate a moment but, if occasion offers, will freely declare his knowledge. This has made the people independent, confident, content, steadfast in the midst of whirlwinds of diversified doctrines, theological contentions, and cries of lo here, and lo there, is the Christ! They are not carried about by every wind of doctrine, "by the slight of men and cunning craftiness, whereby they lie in wait to deceive." They have come to a "unity of the faith and of the knowledge of the Son of God." In the midst of it all, they go about their duty, immovable, firm in the knowledge of truth.

And how has this come about? By study, by testimony gained from the inspiration of the Holy Spirit, by proving the doctrine in

personal practice, and holding fast the good. They have thus a perfect personal knowledge; if it were not so, the Church organization could not hold together, "but now the whole body is safely joined together." If members did not know for themselves that the work is of God, and that its doctrines are true, the organization would crumble to pieces in a short time. But do the statements of sensational newspapers affect the faith of the Latter-day Saints? Do they begin to doubt when ministers or laymen attack the principles of the Gospel? Not at all! Provided what is said is confined to faith, repentance, baptism for the living and the dead, organization of the Church with apostles and prophets, and to other doctrines pertaining to spiritual salvation and exaltation; but it will be seen that to the temporal affairs, and matters pertaining to the immediate government of the Church, this statement does not in all cases apply. But a little thought will convince any one that the latter is quite as essential as the former, for without the temporal, there can be no expression of the spiritual.

Long ago it was discovered, by the opposition to the work of God, that attacking the Latter-day Saints on the principles of the Gospel was of little or no avail. They have even long ago abandoned their attacks on the Book of Mormon, and instead tolerate, even actually adopt, many of its doctrines.

But new tactics are now chosen, and these on the line of temporal affairs. Everything now done by the Church officers in a temporal way, they proclaim, is done to the detriment of the people, who are being robbed, plundered, impoverished and distressed. The leaders are enriching themselves at the expense of the Saints, and the Church has become a vast commercial combination, having for its object the distress and financial destruction of the people. Tithing is a robbery, they would have us believe, designed to keep the members in bondage and subjection, and to enrich the leaders, who are revelling in wealth and luxury.

Strange to say, there are a few of the Saints who pay attention to these charges. Why to these attacks, and not to those of doctrine? It must be because the Saints are not so well informed on the lives and actions of their leaders, and on the temporal

affairs of the Church, as upon the doctrines and the spiritual things. It must be because they do not know the truth for themselves. They do not stand on their own foundation. They have not a testimony for themselves. They are not informed individually. It is for these reasons that they fear the attacks of newspaper writers and others who lie for personal, political or mercenary motives; or, if they do not lie, so cunningly mix truth and error that there is a plausible appearance to their conclusions. They knowingly twist and misconstrue every word and action of the authorities. Statements, activities, movements, innocent in themselves, are, by misconstruction and misapplication, and for sinister effect upon the unknowing, made to appear as colossal lies, damnable dealings, treacherous incidents, tending towards immorality, rottenness and evil.

All this should have no effect upon the Latter-day Saint except to cause him to determine that he will know for himself. If he so knows, he will take no misrepresentation for granted. When he has investigated and learned for himself, he will be as immovable in these things as he now is in affairs of doctrine. The liars and defamers will be laid bare before his view, and to the eye of his understanding their mercenary motives will be made plain. The honest Latter-day Saint has every avenue open to him to learn the truth for himself. What has the Church done to you or to your neighbor that is a detriment? Who has it robbed and plundered to your knowledge; who impoverished and distressed? If any man, or set of men, claim such conditions to be true, are they justified? What leader whom you know has enriched himself at the expense of the people? Have you suffered because of your observance of the law of tithing, or have you been blessed and prospered? Are the body of the Church in bondage, spiritually, temporally, politically, socially, or any other way? Look around you and count the free-men, and mark well what has been done for them; observe the progress they have made since you first knew them. If you see unaided poverty, unattended sickness, unhappy homes, discontentment, and distress, mark well the cause, and you shall find that neither the teachings of the Church nor the actions of its leaders are at fault. Then observe the leaders, and you shall find that instead of being wealthy, they are generally poor, except in spirit;

they are at the call of the people, night and day, serving, toiling, planning, for their welfare.

Let me in closing this little epistle to the readers of the ERA, enjoin the young men, and the middle aged and old also, for that matter, to make investigation of these things, for themselves, and to obtain a testimony for themselves concerning the integrity of the leaders, and their just government of the affairs of the Church. True converts to the Gospel truths always do this in sincerity, prayer, earnestness. Let them also seek an individual testimony concerning the temporal things of the Church, and satisfy themselves of these as they have satisfied themselves of the truths of the Gospel. They shall find that the Church, in these affairs, is being conducted strictly on the lines of the principles of justice and honesty, and with a view to the best good of the whole people.

They will find that the authorities are neither heartless tyrants nor highway robbers, as the political writers, for reasons of their own, and in their lying and insinuating way, would have men believe. Having a personal knowledge and testimony, the individual member of the Church will stand unmoved in the dirty whirlwind of their abuse. Not only that, but the members will be prepared and anxious to correct by word and action the errors and the lies,—in patience, love, and calmness,—even as they would errors in doctrine.

They will find, also, that in our little community affairs, in which it is designed that we assist each other temporally and spiritually, there is not the slightest danger to the progress of business men, of whatever creed, or to the integrity of the state or the nation. If we are true to ourselves, and to God, we cannot be false, nor a menace either, to our fellow citizens or to our country.

JOSEPH F. SMITH.

A RESPONSE TO FREDERICK M. SMITH.

Mr. Frederick M. Smith, first counselor in the presidency of the Reorganized church, is taking a "whack" at the "Mormons."

True, he has plenty of company, but is he justified by fact and reason?

Let us test you, Mr. Smith. From your standpoint, if your church were of divine origin, you would occupy in your official position therein about the same relation to the world that the Apostle James occupied in the early Christian church for a few years prior to his martyrdom. If your claim be true, then, you are a grand figure in the gallery of human destiny; if it is false, you are, to say the least, a charlatan and a fraud. Let us inquire whether, in your assault on the Latter-day Saints, you speak the truth, or whether you have unbridled your tongue in falsehood, deceiving your own heart; in which latter case the Apostle James says your religion is vain.

In your open letter to the people of this country, you assert that the "feelings of revulsion" which you say exist in the minds of the residents of Royalton and Sharon, Vermont, at the suggestion of a monument to the memory of your grandfather, Joseph Smith the Prophet, are due to "some of the beliefs and practices of the church which has recently come so prominently before the public as a result of the work of the United States Senate committee on Privileges and Elections, in its recent investigation of the standing of Senator Smoot of Utah."

Your statement charging the unpopularity of your grandfather to the showing made in the Smoot investigation is so explicit, and the facts so well known, that it is capable of proof or disproof. Joseph Smith the Prophet himself wrote this of his own unpopularity and of the "feelings of revulsion" exhibited toward him by the people of the eastern and middle states, when he announced that he had had a divine manifestation from the Throne of Grace: "My telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make me a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me."

Were the "feelings of revulsion" thus generally and copiously exhibited toward Joseph Smith the Prophet, in the early twenties of the last century, even before the tragic scenes of Ohio, Missouri and Illinois, due to anticipation of the Smoot investigation, which came on three quarters of a century later?

How easy it was to test you, Mr. Smith. Your own words, and those of your honorable grandfather, who differs from you in that he states facts, display you in the garb of Ananias, the liar, rather than wearing the mantle of James, the Apostle. You have absolutely no means of escape; the proof of history is that whatever unpopularity attaches to Senator Smoot is due rather to Joseph Smith's claims as a prophet, and the principles advanced by him than *vice versa*.

You also claim regarding Joseph Smith that "as a public man he never taught nor practiced polygamy." It is well you put in those words, "public man," on which to play fast and loose. Your act leaves the loophole that privately, as a religious teacher, he both taught and practiced polygamy, which is a fact. Then you quote Judge Phillips to show that the Church of Jesus Christ of Latter-day Saints is not the church organized by your grandfather. Passing that for the present, I will examine your attitude toward your grandfather and polygamy.

You have made Judge Phillips your own witness, and you are bound by what he says. Indeed, you roll it as a sweet morsel under your tongue. What does Judge Phillips say? That the women whom Joseph Smith took as plural wives "were but sports in nest hiding"—in other words, that your grandfather was a libertine, an associate of harlots. That is what you, Mr. Frederick M. Smith, call your grandfather. How you do honor him whom you sometimes seek to claim as the prophet of your church! There were but two horns to the dilemma; one was that he was an honest polygamist, acting conscientiously under the covenant of God, but not openly because of popular sentiment against the practice, but honorably because in his heart he believed it to be a divine order, as did the prophets of old; the other was that he was a libertine and associate of lewd women. You chose the latter—though you knew by all the evidence that the former was the case—and thus villify the character of your paternal ancestor. Did you fancy

that thinking people would not discern your hypocrisy? No wonder a family which would do as you and your father have done have so come under the ban of Divine judgment that they have been "removed out of their place," in the Church of which your grandfather was the organizer and first Prophet. My quoted words are from the same church law that you quoted, Mr. Smith.

Now to your claim that the Church of Jesus Christ of Latter-day Saints is not the Church organized by your grandfather, I will give you another chance, though in every essential particular I have been compelled to write you down the very opposite of a credible witness. You say your church organization is the one your grandfather started. If a man has a carriage and wants to go driving in it, he does not send his coachman to hitch his team to a wheelbarrow, the dissimilarity between the two vehicles makes them wholly distinct. If there is one thing besides the spirit or protecting providence of the Lord that has attended and distinguished the Church organized by Joseph Smith the prophet, it is the spirit of persecution directed toward that Church by other so-called religious bodies. The spirit of church progress and the spirit of church enmity always centered around the presiding officer of the Church he organized. The spirit of church enmity, or of persecution, followed him from boyhood, till a "lawless mob" took his life, as you admit; it drove the Church he organized from Ohio, from Missouri, from Illinois; it bathed it in the blood of martyrs, male and female. Did the spirit of persecution follow the Reorganized church? You admit that it did not; and, consequently, it is not heir to the distinctive features of the Church which the prophet organized. Your grandfather was arrested many times, and was under arrest at the time of his death. Has the president of your church inherited that antagonism? You glory in the fact that he has not. Then he did not succeed to his father's heritage; nor did the church your father presides over inherit the antagonism specially characteristic of the Church organized by your grandfather. The vehicle you are in is wholly distinct from the one provided through Joseph the prophet. You cannot get away from the logic and the fact.

Further: As the spirit of persecution did not follow the Reorganized church, but did follow the Church of Jesus Christ of

Latter-day Saints after the prophet's death, the same as in his life, so the spirit or protecting providence of the Lord did not attend the Reorganized church, but did attend the true Church after the prophet's death, the same as in his life. This is history, and you cannot refute its facts. Even the devil recognized that the Reorganization was not the Church which his satanic mightiness had fought in the prophet's day, and enlisted the Reorganized leaders on the side of the evil one in the warfare against the divine work instituted through the Prophet Joseph Smith. But notwithstanding that warfare, the Church of Jesus Christ presents in its whole history a remarkable illustration of the protecting power of Providence in its behalf, which is parallel with the progress of the fundamental ideas of early Christianity, and which shows the ancient and the modern Church to be of the same type. Commenting on the progress of the early Christian church, the late Judge Black well said in his reply to Ingersoll:

"It did this in the face of obstacles which, according to every human calculation, were insurmountable. It was antagonized by all the evil propensities, the sensual wickedness, and the vulgar crimes of the multitude, as well as the polished vices of the luxurious classes; and was most violently opposed even by those sentiments and habits of thought which were esteemed virtuous, such as patriotism and military heroism. It encountered not only the ignorance and the superstition, but the learning and philosophy of the time. Barbarism and civilization were alike its deadly enemies. The priesthood of every established religion and the authority of every government were arrayed against it. All these combined together and aroused to furious hostility, were overcome, not by the enticing words of man's wisdom, but by the simple presentation of a pure and peaceable doctrine, preached by obscure strangers, at the daily peril of their lives."

That is a precise description of the onward march of the Church in this age. Joseph Smith, the Prophet, preached a pure and peaceful doctrine at the peril of his life. Have you done that, Mr. Frederick M. Smith? Hardly; but the Latter-day Saints have done it and do it, while you have joined the multitude in the vulgar crime of maligning and misrepresenting those who accept the divine mission of your grandfather, who honor him as a

Prophet of God, who resent every insinuation against his character, and who shrink not from the world's enmity which the Prophet Joseph Smith's claim to have received a dispensation from heaven has called forth.

Again, Mr. Smith, it is proved that your assertions are untrue. It is painful to have to convict you of being a wilful perverter of facts, and also a persecutor, without excuse, of those who belong to the Church of Jesus Christ of Latter-day Saints, which your grandfather was the instrument of bringing into existence, and which has remained intact ever since, under the successive presidencies of Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, all truthful men; but you are guilty of bearing false witness, and your unrepentant persistence in wrongdoing impels me to press the charge to judgment.

EPHRAIM.

QUESTIONS AND ANSWERS.

The Stick of Ephraim.

Why is the Book of Mormon called the Stick of Ephraim, when it is understood to have been written by the descendents of Lehi who was a descendant of Manasseh? (See Ezekiel 37:16; Doctrine and Covenants Sec. 27:5).

The Book of Mormon refers to Lehi's colony as made up of descendants of Manasseh and Ephraim. Lehi was a descendant of Manasseh, and Ishmael, of Ephraim. In the Manual for 1903-4, (page 95) it is shown that there are promises in the Hebrew scriptures respecting Ephraim, which cannot be realized, so far as we know, except through the seed of Ephraim dwelling upon the land of America. Since Lehi was of Manasseh, and Mulek's colony were Jews, it leaves Ishmael alone to introduce the descendants of Ephraim into the western world. The intermarriage of the families of Lehi and Ishmael effectually accomplished this. President Franklin D. Richards, and other Latter-day Saints acquainted with the Prophet Joseph, have declared, to this writer's personal knowledge, that in conversation they had known him to

say that in Mormon's abridgement of the book of Lehi, (which supplied the 116 pages of manuscript lost by Martin Harris) it was plainly stated that Ishmael was of the tribe of Ephraim. Let it also be remembered that in Ezekiel 37:19, it is called the "stick of Joseph, which is in the hands of Ephraim," showing that both Ephraim and Manasseh the sons of Joseph, are included, and that the book was to be in the hands of Ephraim, at its coming forth. It is well known, through patriarchal blessings, that many of the Latter-day Saints, in whose hands is the stick, are of Ephraim. (See also chapter 35, pp. 329-333; and chapter 39 p. 375, of the Manual for 1905 6).

IN LIGHTER MOOD.

She: "Be frank with me." He: "I can't. My name is James."—*Harvard Lampoon*.

First we had the Strenuous Life, then the Simple Life, now we have the Equitable Life.—*Life*.

"Our elevator fell down the other day." "Was anybody hurt?" "Not exactly, but four got the dropsy."—*Yale Record*.

Customer: "What made the old guy so sore?" Boy: "He's nutty, guess. He wanted two dog biscuits, and I only asked him if he'd take 'em here or have them wrapped up."—*Cornell Widow*.

"What are you waiting for?" said the man to a little urchin waiting patiently by the roadside. "For the teams to pass. Mother told me to wait till the teams passed before I crossed the road, but they have not come yet."

A Scotch laboring man who had married a rich widow exceptional for her plainness was accosted by his employer. "Well, Thomas," he said, "I hear you are married. What sort of a wife have you got?"

"Weel, sir," was the response, "she's the Lord's handiwork, but I canna say she's his masterpiece."

OUR WORK.

REVIEW OF THE NEW MANUAL.

At one of the officers' meetings of the June conference there were ten two-minute talks on Manual Difficulties. The talks doubled before the time was up, and there were others to hear from. Elder B. H. Roberts made a very satisfactory response, however, and we believe the officers present were convinced that the lack of serious application and devotion to study on the part of the members was about the greatest difficulty. While Elder Roberts was before the congregation, he gave a very entertaining preview of the new Manual, a synopsis of which, from the notes of the stenographer, F. W. Otterstrom, of the L. D. S. University, is here presented, a careful perusal of which it is believed will interest the reader and make him an enthusiastic student of this season's Manual which, in the opinion of many, is the most fascinating of the Book of Mormon series.

Elder Roberts dwelt especially upon the importance of the study of the Book of Mormon, and said that there is one thought which he specially desired to dwell upon, in the preview of the 1905-6 Manual, and that is, the importance of this subject—the Book of Mormon. I grant you that, like the previous Manuals dealing with that subject, the text is somewhat difficult. But the question is, are not the merits of the subject, and its importance, so great that it should stimulate the youth to master it. I confess that the Book of Mormon is but a mere incident in the great work of the Lord, in these last days, but even if it is counted but a mere incident, it is still an incident so important that the stability and the endurance of "Mormonism" is wrapped up with that incident. What would be the status of "Mormonism" if it could be proved, beyond question, that what Joseph Smith said of the coming forth of the Book of Mormon was not true? Suppose that he himself, and all associated with him, were deceived, as some urge they were; suppose that the truth of the coming forth of the Book of Mormon could be overthrown, and it could be proved to be other than the Prophet Joseph declared it to be,

what would be our status as a church? I do not care how excellent our system may be; I do not care how successful we have been, if the Book of Mormon is a fraud, "Mormonism" could look no higher than human wisdom for its origin. In other words, it will stand or fall as the Book of Mormon is demonstrated true or false. Therefore, on this rests mighty consequences; and I want to express a conviction I have, that at no point are we so vulnerable to attack as upon that same Book of Mormon. Now, understand me, so far as the work of God is concerned, so far as its stability is concerned, so far as the assurance of its success in the earth is concerned, I do not believe there is a man in Israel who can be more positive than I am, in his conviction of the truth and final triumph of this work. I do not believe the Book of Mormon can be assailed and overcome. But, while all this is true, I still repeat that it marks our most vulnerable point, and that the faith of more of the youth of Zion could be overthrown by a persistent attack upon the Book of Mormon, as it appeared in its first edition, than on any other point whatsoever. I believe, moreover, that the elders of the Church of Christ are least prepared to meet the attacks of our enemy at that point, and that more unbelief rests upon attacks that have been made upon it, than upon any other cause. Hence, I say that the importance of this subject of the Book of Mormon, and establishing the faith of our young people in it, is the question, the subject of all subjects, that is of most importance to us.

Now, then, if this be true, it is sufficient to make us discard all difficulties, and go into the heart of the book, until we shall master it. Then, again, if we shall succeed in establishing the faith of our young people in this record, then in what position are we placed? On the safest and surest ground upon which we can stand. Establish the truth of the Book of Mormon, in the hearts of the youth of Zion; let them get that into their hearts once, until they know it as they know they live, and they will not be shaken, so far as consideration of doctrine is concerned.

The next Manual contains two chapters of Bible Evidences of the truth of the Book of Mormon. These evidences are derived from the Bible in support of the Book of Mormon. This part of the subject is touched lightly, for the reason that there are others who have occupied the field. We have the excellent works of Elders Orson Pratt and Parley P. Pratt, and also Elder Charles Thompson, who wrote in 1841, so that subject is pretty well in the minds of the people.

The last chapter on External Evidences is an arrangement of the evidences that the Church bears to the truth of the Book of Mormon.

We consider what has come of the book, what has grown out of it. Has what it has produced been commensurate with the work that has been started by the Book of Mormon? I reach this conclusion, that the Church of Christ, all its organizations, its doctrines, and its history, bear overwhelming evidence to the truth of the Book of Mormon; hence, the evidence that the Church bears to the truth of the Book of Mormon.

We next come to the Internal Evidences of the truth of the Book of Mormon, and here we are on new ground again, and officers will have some difficulty with the boys, because they have not had much experience in the matter of literary criticism. Passing over some of the points quickly, we have, as a general division of the first chapter, the statement that the Book of Mormon, in style and language, is consistent with the theory of its construction, both in unity and also in the diversity of its style. The circumstances under which the Book of Mormon came forth require in some respects a unity of style, and again a diversity. Let me illustrate: The first 156 pages of the book are made up of the writings of nine men, nine authors, the first four hundred years of Nephite existence. They tell their story at first hand; that is, it is a translation of the original documents written by these nine men. The rest of the Book of Mormon is an abridgement of the larger Nephite records made by Moroni and Mormon, and also of the Jaredite records. Suppose, under the circumstances, you do not find a diversity of style; well, then you have a serious difficulty on your hands. But I am happy to say that you find the differences that you require; that is, in the translation from the small plates of Nephi, the writings of each man, whose name is given, is stated in the first person, and tells its story right out as one man speaking for himself; on the other hand, when you go to the abridged part, you find there the marks of the abridger, and the story is told in the third person. Therefore, I hold that the Book of Mormon is consistent with the theory of its construction. It has also other characteristics of an abridgment.

It has also an originality in the matter of names. Let us pause here long enough to point out what I mean by that. To produce names is the most difficult thing in the world. They are not created. You do not create a name, and then go round hunting for something to stick it on, but something comes before you, and you give it a name—it is a matter of growth. Now, there is no question but the Prophet Joseph has given to the world several hundred names, and they are original; and if men do not accept the story that he tells, that he obtained them from the plates of the ancient Nephites, then they must regard him as

a genius who has given to the world more names than any other who has ever lived in it.

If you wish to know how difficult it is to create names, give us a few really original names that are not derived. Joseph gives us the names not of one nation, but two. Must there not be a marked distinction between the names of the Jaredites and the Nephites, because there was only a slight connection between these two peoples? The Jaredites occupied this country sixteen hundred years, and disappeared, as you know, through wars, about the time the Nephites arrived here. You will find that the Book of Mormon rises to the occasion, and there is a marked distinction between the names we have of the Jaredites and the Nephites. The names of the Jaredites, out of the forty-one or forty two we have, with the single exception of two names, end in consonants; while more than half of the Nephite names end in vowels. Then again, in this matter of names, the very ancient people should naturally have the root-words, and the people who lived later, the derivative names, compound names. Well, what says the Book of Mormon, with reference to this technicality, which is so important, and could never have been thought out by Joseph Smith? Why, it meets that demand exactly! If these things have the same effect on you as they have on me, they are overwhelming as testimony of this work.

Again, the Book of Mormon forms of government are consistent with the circumstances under which they were established. We have monarchies spoken of, and the ecclesiastical form of government. Now suppose that in these ancient monarchies, and in that ancient Nephite republic, you should find modern ideas of government, of which the ancients knew nothing, what would you think of it? It would be difficult to explain, would it not? On examination, you will find there is not a modern idea, but they are in strict harmony with the ancient ideas. - The Nephite republic has no conception of the representative idea in it. There is no such thing as confederacy, but only the republican form of government, known to the world at that time. If Joseph Smith had worked into this book the forms of modern civilization, the world could certainly have claimed it a serious defect.

Again, the events of the Book of Mormon are in harmony with the characters of the writers. Many people have wondered why a book which, according to its own claims, was intended merely to bring forth a testimony in regard to God's existence, and that the gospel was the power of salvation, should contain so much matter describing wars and personal encounters. Why is that so? For the simple reason that Mormon and Moroni, who wrote the chief part of the Book of Mormon,

were warriors themselves, and they could no more refrain from telling that story than some good old resident of Kirtland could refrain from telling incidents connected with the life of the Prophet Joseph and the early history of the Church. All these things speak loudly of the consistency of the Book of Mormon, and point to its truth.

In the 40th chapter you will encounter your chief difficulties, and I commend it to your consideration. I hope that you officers will master it. Here you come not to the difficulty of names; here you come not to the length of lessons as your difficulty; but you come to grapple with ideas. Men have complained about the Book of Mormon not containing any new revelation from God, or anything new beyond the Bible. When you come to chapter 40 of your next Manual, and you master it, if you find no new revelation, you will indeed be dull. The book here lays hold of the deep things of God, and gives you not only the truths of the Jewish scriptures, but it adds others, and goes beyond the philosophy of man, in its greatness; yet it is expressed in terms that will appeal to you, and to the members of your Mutual Improvement Associations. You will here meet the problems that have confounded philosophers from the beginning, and these grand truths are expressed in the most beautiful terms. For instance, speaking of the fall of Adam, and man's existence: "Adam fell that man might be, and men are that they might have joy." Why, I could stand on any platform, in this whole world, and challenge from the literature, sacred or profane, any generalization that is so grand as that. It is not written in the language of man. Look through your Bible, and you shall nowhere find a statement of the reason why Adam fell. We have just this much of the curtain lifted by Paul, who says, "Adam was not deceived, but the woman, being deceived, was in transgression."

Every creed written by the hand of man has covered our great progenitor with ridicule and contempt. They have accused him of being the author of all our woe and our sin; intimated that he was cowardly, that he tried to shift the responsibility onto the shoulders of Eve. Every creed arraigns him, and no creed tells why he acted as he did. The Book of Mormon tells you why. The fall of man was as essential, in the accomplishment of the purposes of God, as the redemption of man. If there had been no fall, there could have been no redemption. The fall of man was not a surprise, but it was part of God's purpose. It was known and designed that he should fall, and Adam consented to go through the ordeal, in order that existence might be given to man, and that under such circumstances he could be added upon, and be made to progress. That is why Adam fell. God's purposes were carried out by our

father Adam, and, instead of being cowardly, he gave the highest assurance of his splendid courage and his unwavering love. Our first parents received a joint commandment that they should multiply and replenish the earth. The woman was deceived and fell, and under the penalty of the law, knowing that if she were separated from him, the law could not be fulfilled, Adam went with eyes open and carried out the purposes that had been designed in the councils of heaven, and transgressed with her.

The Book of Mormon explains these things, and in it how beautifully they are expressed! "Men are that they might have joy." Not the pleasures of life, as some people view it. The old Epicurean doctrine was that pleasure is the chief end of life. Note the difference between the terms pleasure and joy. According to the doctrine referred to, pleasure rose no higher than the gratification of brute passions, and the mastery of man over man; but the Book of Mormon takes a higher and more enlightened view of this. It does not mean mere pleasure, in a physical sense; but, on the contrary, such joy as comes to us from pain—even as a mother's joy comes at the birth of her child,—notwithstanding all the distress, there is nevertheless joy in her heart that she has brought forth a son. There is the joy of the father, which comes from the pain and weariness of toil; and so, you observe there is a distinction between joy and pleasure. This joy of the Book of Mormon does not come from the joy of mere innocence, because the Book of Mormon itself says, that had our first parents remained in their state of innocence, they could have known no joy, knowing no sorrow, and so on. Joy, as defined, comes from something besides mere innocence, of which one is always, more or less, suspicious, because it has never been tried; but the joy contemplated in the Book of Mormon is that joy which comes from conquering, the joy which comes from resisting evil—knowing it, resisting it, and overcoming it, standing triumphant over all difficulties.

The Book of Mormon also gives a definition of truth. When Jesus stood before Pilate, the governor asked him: "What is truth?" All the world deplores the fact that before receiving his divine answer, the Roman procurator went out to allay the mob, and so we are without the answer of Christ to this important question. It remains for the Book of Mormon to give us that splendid answer: "Truth is knowledge of that which is, of that which has been, of that which is to be." That is truth. It is the sum of existence. It is knowledge of things as they have been, as they are, as they will be; and, mark you, there is this which is peculiar to this definition: it gives the

idea of movement in truth. Truth is not a stagnant reservoir, but a fountain sending forth living streams. Truth is not standing still; there is a movement in it; and it is the Book of Mormon that gives the idea of that grand theory of movement in truth. Things are going forward. There is a constant movement in the sum of existence.

Then, there is the doctrine of opposite existence, the philosophy of the existence of evil, a necessary background to truth, without the existence of which, truth cannot be conceived; and Lehi, in his inspired treatment of it, proves that this eternal antithesis, this existence of the opposites, is of primary importance.

Division four deals with the objections to the Book of Mormon, and there we have the Spaulding, Rigdon and other theories. Then we have, in chapter 45, the errors of style; and, moreover, the objections based upon the existence of passages which follow King James' translation of the Bible. We consider the questions that have been urged against the geography of the Book of Mormon. We have the difficulties supposed to attend the migration of the Nephites, the existence of the horse in America, and the objections urged against the Book of Mormon on this account; then the pre-Christian era knowledge of the gospel; the establishing of the priesthood with others than the tribe of Nephi; as also the difficulty of the three days darkness, the birth of Jesus, the settlement of modern controversies; and the charge is answered about the book having nothing new in it; the idea of modern astronomy in the Book of Mormon is considered, and many other divisions.

I hope this faint and imperfect outline will give encouragement to you, and, above all, I trust that you are impressed with the importance of this subject, which is so great that it will fully justify us in struggling with whatsoever of difficulties we have in our way.

THE FALL CONVENTIONS.

Elder George H. Brimhall, of the General Board, dwelt upon a topic at the June conference, which is very timely now. Let every stake and ward officer read this, and act at once. Circulars of program and instruction, will follow soon.

A convention generally indicates a convening of officers or representatives. It has in it the elements of conference, because we confer. We confer mainly officially. You know there are a great many kinds of conference, but a convention is an official conference. It is one

of the counsel meetings, officers' meetings, it is an annual stake officers' meeting; it is more than that, it is an annual stake officers' meeting at which the General Board is represented.

I have always been deeply impressed with the importance of official conferences. I believe the Lord has been quite plain on that. He was with his apostles when he told them to meet together often; and then, we read in the Old Testament that the sons of God met; and, from the little record we have concerning that meeting, it was something more than a social affair. It seems to have been a place in which to make reports, and if there were reports to be made, why, of course, there had been previous assignments made. I have sometimes thought that men, and young men especially, were almost arrogant in their presumptions to occupy positions of a presiding quorum,—a presiding council over the saints of Zion, in one of her wards or her stakes,—and attempt to carry on that magnificent work without meeting together in counsel, but we are getting away from that; we are growing out of it.

We have had treated the indispensability of ward and stake officers' meetings; let us consider the indispensability of these conventions. It affords, as you can readily see, and many of you know, an opportunity to bring together, under an official call, the various department leaders of this great work, and come to an understanding, a sort of unity of Mutual Improvement faith; and then, when a policy is adopted, carry with it the spirit of accepting that policy. You know there is such a thing as helping to adopt a policy, and then going off with a sore shoulder about it, and whispering that you did not like this or that. I heard a professor say, after a faculty meeting, "I had my say," etc. Now, that is the wrong spirit. We should meet together to counsel and adopt what seems to be the best policy, and then sustain that action. Another man might have had different views, but when he saw that the general feeling was in favor of a certain plan, he would fall in line and accept the decision. Such a man as that is to be trusted; and that should be the spirit of these conventions: to come and get the consensus of opinion, and then follow that policy. Of course, it should be more or less flexible. You can't run even an automobile without a little play to the wheels, and so with Mutual Improvement machinery.

There are, brethren, it seems to me, two things to consider; first, we are to have a convention; what is it for? I have referred to that. The next thing would be to consider who is to be there. There are two elements to be in that convention: the called element, and the invited element. The called element are those whose duty it is to be there, just

as much as a man is to be in his place, rank and file, in the army, and he should not be absent without an excuse; I mean an excuse rendered previously. Now the call-men are the officers of the Mutual Improvement organization, stake, ward, and general officers.

Then the invited element: As you remember, it was suggested last year that we should invite the bishops and presidents of stakes, and as many heads of departments of the wards, as we can reach. Now, the attendance of this invited element will very much depend upon the way in which the invitation is extended. You should indulge in a little formality; not simply a meeting on the streets and say: "Well, Bishop, we would like you to come to our convention." I think an invitation of that kind will not have the effect that a more formal invitation would have. If I were president of the ward, I would go to my counselors or send a special communication, in some way: I would be a little formal, and give him to understand that it is a very important occasion, so that he would be sure to listen. At these meetings there might be something to refer to him. The bishop may be a very valuable man of reference at that gathering.

Now the called element: there should be, to my mind, something very emphatic about this. It seems to me that the stake superintendency should meet, and if the stake is large, the work would need segregating a little, and you would need aids. How would it do to appoint a committee — one, two or three of the Board of Aids—on invitation, to invite these people, and it might be wise to appoint a committee to see that the president and the counselors of all the associations get there. *See that they get there.* That is *your* particular work to look after that, and in that committee, I would suggest that a secretary be appointed. He writes the communications; and if I were on that committee, after I had given the various ward organizations their notices, instructing them what to do, I would tell them that we expect them to be there—that is, the president and his counselors, and the secretary of every association,—and from the time they receive this notice, to begin to shape circumstances and control circumstances so that they *can* be there; let there be some way provided whereby incidents of business may be delegated. Then, in ample time before the convention is to take place, I should write again to the president, and I would ask him: What may we expect from your association at the convention? This is very important. What have you done towards arranging for the convention? I would ask for a reply on that matter, and if I did not get a reply, I would send a member of the committee to see that president and hunt him up, and learn what the difficulty is. I am in favor of trusting men.

I like to trust men, but I like, also, always to provide for a certainty of action.

I would carry this a little further, the general secretary will send a circular out to every one of the stake superintendents, and there will be on this, the assignments and suggestions as to what the stake superintendent is to do. Now, I do not know if such things ever occur generally with Mutual Improvement officers or not, but sometimes these circulars are stuck in the pocket of the stake superintendent or secretary, and the matter is left and forgotten; and sometimes there is not a meeting called for this purpose.

It seems to me there should be a stake meeting called to consider nothing but conventions, and I believe it would be a good idea for the general secretary to send another communication, a few weeks, or such a matter, before the convention takes place, and ask every one of you stake superintendents for an outline of what you had done for this convention and ask you what the representative of the General Board may expect when he comes to that convention.

Now, knowing that you had to make your response, you would be apt to look after your men and see that they had to render an account to you, that you might know wherein there is difficulty. But here is a president who does not report. What is to be done? Do you say: Well I have done my duty, and if he doesn't report, it is his fault, not mine! But I think a little more than that ought to be done. You have men who will write complimentary, and say they will be out. These men do not need to be required to report to you, because they will do it without being required to report; but I think before these conventions come off, every man ought to report, or be heard from, in some way. It occurs to me that getting out this matter in a businesslike way and letting it be understood that men are to render an account for this official literature, that is sent out, would be a splendid good thing.

I consider it is an injury, it is an injury to a man in every way, to confer responsibility on him, and then not hold him responsible for that position or responsibility. I would suggest, therefore, in a general way that you distribute the work of getting up these conventions, and that you have reports from all the men to whom you distribute the work; that you send out your circulars promptly; and that you call for an account of what disposition has been made of this matter. Then another thing I would like to impress upon the brethren: there is quite a tendency in some fields to be clamoring after something new, or some novelty. While I suppose we ought to do that with children, yet there are certain things in these conventions that must constantly be considered.

How are you going to avoid reconsidering the Manual? How can we avoid reconsidering our various meetings? There is one thing that will be new, and that is the man. We will have a new set of men; a good many officers will be new. You know the elections take place before that time, for every association must be completely organized before the conventions, and the men you call in are new men; and the old matter, presented to the new men with a new spirit, is the thing we need. There will be some new things, perchance, but they will be the outgrowth of the old.

I want you to remember we are not in competition with any external affairs, but Mutual Improvement is in competition with itself, and every man ought to be in competition with himself. A man may often keep pace with another fellow and not grow, but if a man is in an organization that is in competition with itself, the race is onward and progressive forever, and that is the kind of competition we should have.

NOTICE TO STAKE SUPERINTENDENTS.

The dates for holding the fall M. I. A. Conventions were printed in the July, 1905, ERA. Attention is called to the August, 1904, ERA where instructions are found for making the preliminary arrangements for the conventions. The instructions for this season, except as to missionaries, and the subjects for treatment at the meetings, are about the same as last year. A circular is being prepared and will soon be in the hands of the officers. In the meantime, let the work go on—the ward organizations be effected, the conventions advertised, and the necessary preliminary meetings of officers be held.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local.—June, 1905.

DIED.—Saturday, 10th, in Bryan, Idaho, John Bond, one of the early settlers of Utah, and a member of one of the hand cart companies.—In Taylorsville, Monday, 12th, Homer M. Brown, pioneer of Utah, and a Nauvoo veteran. He was born in Pomphret, N. Y., August 9, 1830, and was baptized June 6, 1839.—Wednesday, 14th, in Pocatello, George K. White, an active Church worker in the Pocatello stake.—In Salt Lake City, Thursday, 15th, George E. Blair, a prominent young business man. He was born 41 years ago in Weber county, and was the son of Major Seth M. Blair, one of Utah's pioneers.—In Ogden, Saturday, 17th, William Henry Clark, an old Civil war veteran and early settler of Weber county, born in Leicester, England, October 29, 1844, came to America when a boy, and served in the Union army during the war.—The same day, in Eden, Weber co., James Ririe, a pioneer and early Church worker. He was born in Scotland 79 years ago, joined the Church, and came to Utah in 1853.—In Pocatello, Monday, 19th, Lawrence Robinson, of Ogden, who formerly was a member of the High Council of the Pocatello stake. aged 70 years.—In Grantsville, Monday, 19th, Hiram E. Booth one of the pioneers of Tooele, born August 22, 1841.—In Farmington, Tuesday, 20th, James Udy, a pioneer of Davis county, aged 85 years.—In Payson, the same day, Mary A. Taylor, one of the oldest settlers, aged 88 years.—In Mendon, the same day, Mary Walker, a pioneer of Mendon, who came to Utah in 1851. She was born in Lincolnshire 92 years ago.—Tuesday, 27th, in Salt Lake City, Alfred Best, one of the oldest residents, born in Glostershire, June 19, 1829, and came to Utah in 1851.—In Brigham City, Friday, 30th, Eliza P. Fishburn, a Utah pioneer who crossed the plains in Captain Israel Evans' handcart company in 1857. She was born April 3, 1836 in Dorchester, England, and was reared in the Church.

FIRE AT BINGHAM—About 5 o'clock Wednesday morning, June 21st, a fire broke out at Bingham and destroyed in the neighborhood of \$10,000 in property.

OLD FOLKS' ANNUAL EXCURSION.—The annual excursion of the old folks of the State of Utah was held Thursday, 22nd, and was to Brigham City, Box Elder county. The special that carried the party from Salt Lake City was the largest train in one section that ever pulled out of the Oregon Short Line station. It left promptly at 8 o'clock in the morning, and consisted of nineteen coaches and the commissary. In the party were 1150 persons. The aged all wore badges of ribbon, colored to indicate approximately their ages. The day was spent in appropriate exercises, in feasting and "talking over old times."

The first excursion of the kind was successfully carried out under the direction of Bishop Edward Hunter, George Goddard, and Charles R. Savage, Friday, May 14, 1875. This excursion was to Clinton's hotel, at Lake Point, one of the chief lake resorts of that day. Since that time annual excursions in honor of the old folks, have been given to various parts of Utah. A standing committee looks after and arranges for these excursions, and all residents of the state, over 70 years of age, irrespective of nationality, color or religious faith, are the honored guests on such occasions.

MISSION HOUSE FOR SOUTHERN STATES MISSION.—Monday, 26th, a meeting of the missionaries who have labored in the Southern States was held in Barratt hall, and the subject of procuring a suitable building as mission headquarters was discussed. It was the unanimous feeling that the elders raise means to purchase a building at Chattanooga for the benefit of the Southern States mission. Elder Ben E. Rich, president of the mission, also held meetings for a similar purpose in Granite, Weber, and other northern stakes in Utah and Idaho.

EXCHANGE OF WATER RIGHTS.—In the office of Mayor Morris, Salt Lake City, Tuesday, 27th, an agreement was reached between the city and the farmers of the county, by which the city agreed to exchange canal or lake water, for the water of Big Cottonwood creek. The canal companies received \$33,000, and the water rights of Big Cottonwood creek passed into the control of Salt Lake City.

July, 1905.

DIED.—In Springville, Saturday, 1st, Hannah J. Gremmell, a pioneer of 1847, born in Rochester, Ohio, October 19, 1824; joined the Church, and was a resident of Nauvoo, until the exodus.—Monday, 3rd, Isaac Clay-

ton Dunford, who returned from a mission to Germany, March 13, suffering from lung trouble caused through exposure in the mission field. He was born in Salt Lake City, April 16, 1883.—In St. George, Tuesday, 4th, Mrs. Laura A. Andrus, wife of Bishop James Andrus, born in Monroe county, Miss., June 27, 1837, and came to Utah in the fall of 1847. For many years she was the president of the Relief Society of west St. George ward.—Sunday, 9th, in Mill Creek, George Hanson, a veteran of the pioneer hand cart company, and a resident of Salt Lake county since 1856; aged 74 years.

DEATH OF JUDGE THOMAS D. DEE.—In Ogden on Sunday, 9th, Judge Thomas D. Dee died suddenly from pneumonia, caused through catching cold. Judge Dee was born in Llanelly, Carmarthenshire, Wales, Nov. 10, 1834, and came to Utah in 1854, with his parents. After locating in Ogden, he learned the carpenter's trade, at which he worked for a number of years. In 1889 he assisted in establishing the Eccles Lumber Company, of which he was secretary and treasurer. Since that time he has been engaged in many industrial enterprises, which have materially benefitted the state. Among these are the Utah Loan and Trust Co.; First National Bank of Ogden; the Ogden Savings Bank; the Ogden Canning Co.; the Ogden Rapid Transit Co.; the Dee-Sanford Shoe Co.; and the Ogden Furniture and Carpet Co. He was elected assessor and collector of Ogden City, in 1877, and was re-elected for several terms. He also served as justice of the peace, city councilor and as school trustee, and member of the City Board of Education since 1890, and as a member of the State Board of Equalization, which position he had held since 1896—the year of Statehood.

He was a man of excellent executive ability, enterprising, public-spirited, and during the days of the People's Party, during territorial rule, took an active part in political affairs. He was liberal and broad-minded. In the sugar industry and canning works, he was among the pioneers who urged such reforms in the farming business as have changed entirely the income of the farmers, and made them vastly more prosperous.

Judge Dee was for twenty-one years superintendent of the Mound Fort Sunday School of Weber stake. In 1886, he was ordained a high priest and was set apart as first counselor to Bishop James Taylor, of the Mound Fort ward, which position he held at the time of his death.

Domestic—June, 1905.

CHINESE AT WEST POINT.—On the 15th, two Chinese youths were admitted to West Point Military academy, as cadets. These are the

first of that nationality to be admitted in the history of the institution.

UNPATRIOTIC.—On the 28th, the Trades Council of Aberdeen, Washington, representing practically all the unions of the city of Aberdeen, emphatically refused to take part in the 4th of July parade, on the grounds that the militia was to march in line. The reason assigned was that "when there is trouble between employer and employees, the first action of the employer is to call out the militia, and out they come, and being sworn to obedience, bloodshed and wholesale murder result." A similar incident occurred in New Jersey, where the firemen of Montclair refused to march because of prejudice against negroes. Says *Harper's Weekly*:

"What maggot got into the brains of the Montclair, New Jersey firemen, impelling them to refuse to march in a Fourth of July procession in which they supposed Booker Washington was to figure? Booker Washington, it seems, was orator of the day, and not a part of the procession, but what, anyhow, has a New Jersey town to do with negrophobia? Tut, tut, Montclair firemen; you may get medals for heroism, but you never will for sense."

In Utah, the Mayor of St. George, in the absence of the man who has charge of the flag, and owing to a hitch in the tackle of the flag pole, did not hoist the flag on the 4th until 4 o'clock.

This shows how scandalously disloyal are all labor unions, all firemen, and especially all "Mormons," of these United States.

GIFTS FOR EDUCATION.—Following the lead of Andrew Carnegie, John D. Rockefeller, so it was announced on the 30th, has given \$10,000,000 to the General Board of Education—an organization founded by Mr. Rockefeller in 1902, and chartered by Congress in 1903, Robert C. Ogden chairman and George Foster Peabody treasurer—as an endowment for the purpose of promoting a comprehensive system of higher education in the United States. This fund is to give any aid needed to all colleges—exclusive of the great universities and the new and doubtful attempts to establish colleges. Only the income of this endowment can be expended, which will amount to about \$400,000 annually. When the Board of Education was organized Mr. Rockefeller gave it \$1,000,000 which was to be used in the South, in common schools and for secondary education. Among other gifts of the kind, given in June, amounting in all to about \$30,000,000, may be mentioned the endowment of \$2,400,000 to Harvard, and another of \$2,000,000 to Yale, one half of which latter is from Mr. Rockefeller. There appears to have been no question as to the

money's "taint," as in the case of a recent gift to a mission. In fact, at the Yale alumni dinner, New Haven, Senator Brandagee, in the course of a speech, said:

"Bring on your tainted money! We will purify it with the Yale spirit, and consecrate it to the blessed mission of educating noble men to uphold the institutions of our glorious country."

On the other hand President Roosevelt, in his splendid speech before the Harvard alumni, criticised the very rich men who "commit crimes of greed and craft on the largest scale by evading the law or by breaking it so cunningly that they cannot be discovered." Men "of vast fortune," he said, "should set an example by paying scrupulous heed not only to the letter, but to the spirit of the laws, and by acknowledging the moral obligations which cannot be expressed in law, but which stand back of and above all laws. It is far more important that they should conduct their business affairs decently than that they should spend the surplus of their fortunes in philanthropy." He also attacked the "influential and highly remunerated members of the bar who make it their special task to work out bold and ingenious schemes by which their very wealthy clients individual or corporate, can evade the laws which are designed to regulate the use of great wealth in the interest of the public."

July, 1905.

TORNADO IN TEXAS.—A severe tornado swept over Montague county, Texas, on the 5th, destroying many houses and a great deal of property, killing about thirty-five persons and injuring many more.

FOURTH OF JULY CASUALTIES.—According to the report of the *Chicago Tribune*, 39 persons were killed and 3,168 were injured on the Fourth, while celebrating. The figures for 1904 are: killed 52, wounded 3,049.

SENATOR JOHN H. MITCHEL—Senator John H. Mitchel, of Oregon, was found guilty on the 4th, of accepting pay for practicing before the federal government at Washington while occupying his public position as U. S. Senator, which, according to federal statutes constitutes a crime.

Foreign.—June, 1905.

CHINA'S RETALIATION.—It appears from the recent developments that the Chinese people are awaking to the situation in which they have been placed by the government of the United States in the restrictions placed upon them by our anti-Chinese immigration laws, and have threatened to retaliate by commercially boycotting the United States.

An editorial in the *New York Independent* sums the matter up, though not to the liking of the West, as follows:

"So the Chinese amount to something after all. They can boycott the United States and stop our exports to China, and close an open door, and they can do all this with not a bit of legal or diplomatic action that we can complain of. All that is necessary—and it is apparently easy—is for the individual people to say that they will not buy any American goods. They will buy of Japan or England, or Germany or even of Russia, but not a case of oil or a yard of calico from the United States. And while all moral considerations were of no effect to repeal a wretched law, or to abate the scandal of its stupid enforcement, just as soon as the merchants' profits are touched, business protests, and a long cabinet meeting is held, and orders are given to our consular authorities, in China, to show more care in issuing certificates to Chinese coming to this country, and the officers of the Department of Commerce and Labor are directed to exercise more courtesy and sense in their enforcement of the laws, which laws are intrinsically bad, and ought to be administered in a way to make them as nearly innocuous as possible. We are glad that at last our people are finding that our Chinese policy is unprofitable as well as contemptible."

President Roosevelt has since requested that Chinese officials, merchants, students and travelers be accorded all the rights, privileges and immunities which are granted to citizens of the most favored nation, and that only laborers will be excluded; and if discourtesy is shown to any one of the exempt classes, the official responsible will be immediately dismissed from the service.

DEATHS OF NOTABLE PERSONS.—Archduke Joseph of Austria died on the 13th, at Vienna. He was born in Presburg, Hungary, March 2, 1833. —On the 14th it was reported that Tippo Tib, the noted Arab chief, who traveled through the dark continent in 1876, died in Zanzibar, a short time ago.

July, 1905.

REBELLION IN RUSSIA.—The strained relations between the government and the people of Russia, which have existed for many months, appear to be growing more grave each day. Lodz, Warsaw and other Polish cities are in open rebellion, while the spirit of discontent in other parts of Russia is manifest among the people. The demonstrations on the part of the people in Poland have met with severe and brutal measures. On June 21, Cossacks attacked parading workmen in the streets of Lodz, a city of some 400,000 inhabitants, killing and wounding many. On the 23rd, fighting between the soldiers and the people created a

reign of terror. The trouble was initiated by the Socialists and the Jews, who were determined to avenge their comrades killed on the 21st. The city was a scene of bloodshed and anarchy. The factory hands gathered in the streets and were charged, time and time again, by the troops, replying with revolvers and whatever weapons they had at their command; while, on the house tops and at the windows of the buildings along the narrow streets, the rioters dashed vitriol on the heads of the dragoons and infantry fighting in the streets below. The fighting continued the following day, and it is estimated that 2,000 persons were killed and injured. On the 26th, the red flag of revolt was raised in Warsaw, Kovno, and other parts of Poland. On the 27th, the crew of the largest battleship of the Black sea fleet, the *Kniaz Potemkine* mutinied, killed all the officers who would not join them, and threatened to bombard the town of Odessa, on the Northeast coast of the Black sea. The whole number of persons on the ship was 336, and the immediate cause of the mutiny was said to be dissatisfaction with the poor quality of the food furnished the men. The sailors appointed by lot one of their number to lay their grievance before the captain who supplied the food. The captain became angry, and killed the sailor, Omelchuk, whereupon the crew revolted, seized the ship and killed the captain, who pleaded piteously for his life. The body of Omelchuk was taken ashore, at Odessa, and placed in a prominent place with an inscription stating that he was a martyr to a just cause. The sailors informed the governor at Odessa that they would bombard the city, which is without fortification, if the body was disturbed. The body remained there all that day, and the following day was buried in the military cemetery, after a public funeral had been given, while the city officials were afraid to interfere. The mutineers captured a steamer with a cargo of coal, transferred the coal to their vessel, and passed out of the harbor at full speed, cleared for action, though the fleet of Admiral Kruger, composed of five battleships and torpedo boats, had just arrived from Sevastopol. Not a shot was fired, although the vessels were near enough so that faces could be distinguished. The Admiral was afraid to fire on the *Kniaz Potemkine* for fear that other ships in his fleet would revolt; he therefore signalled the rebel ship to join the squadron and proceed to Sevastopol, and was met with the retort, "We remain here." For some days the mutineers sailed the Black sea, and, according to latest reports, finally entered a Roumanian port about the 8th of July, where they scuttled the ship. Other mutinies also occurred, principally at Libnau, and in the navy yards at Kronstadt, the most important of the Russian navy yards, but the mutineers were placed under control.

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